U.S. increases grants to Israel
See page 8

The Canadian Jewish News

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Sharon confident peace process is now under way

By SHELDON KIRSHNER

Israel rushed additional troops and tanks into the hills south of Beirut this week to ensure that direct talks with Lebanon on troop withdrawals and normalization would begin on time. (This report was prepared on Dec. 27).

For the past six days, forces loyal to the Christian Lebanese Forces and the Druze Progressive Socialist Party — which fought on opposing sides during the 1975-76 civil war — had been battling.

The fighting threatened to delay the start of long-awaited negotiations, which are due to be held in Khalde, five miles south of Beirut, and in Kiryat Shmona. During last summer's war, Khlade was the scene of bitter battles between Israel and the PLO. Kiryat Shmona had been the target of numerous PLO artillery barrages prior to the 1982 war.

With the Israeli army having separated the combatants, talks were to begin on Dec. 28, and were to be held twice a week.

David Kimche, director-general of Israel's foreign ministry, was scheduled to lead the Israeli delegation in talks which Defence Minister Ariel Sharon appears to have opened.

Two weeks ago, an impasse loomed, with Israel insisting that talks be held alternatively in Beirut and Jerusalem. The Lebanese balked, and the U.S., in a stiff letter to Israel, urged compromise, as special American negotiators Philip Habib and Morris Draper were dispatched to the Middle East.

Sharon broke the stalmate by conducting secret talks with Lebanon. Last week, he announced that the two countries had agreed to a de facto peace accord which would include open borders, trade and a state of non-belligerency.

Significantly or not, Lebanon made no mention of normalization, stressing the military dimension of the discussions.

Exuding confidence, Sharon said that Israel and Lebanon had entered into a peace process which could enable Lebanon to become the second Arab country after Egypt to sign an official peace treaty with Israel.

It was also reported by Sharon that Syria had agreed to the first phase of a mutual withdrawal from Lebanon. Sharon, however, warned that Israel would not leave Lebanon unless Syria released its prisoners of war and returned the bodies of Israeli soldiers killed in action.

The PLO is expected to vacate its positions in Lebanon if Syria does. Newsweek reported that Israel and the PLO have met secretly in Vienna to facilitate such a withdrawal, but this is unlikely. The World Jewish Congress denied that Philip Klutznick, a former president, had traveled to Tunis and had seen PLO chairman Yasser Arafat there.

If reports out of Israel and the U.S. are correct, Israel and Lebanon have already achieved substantial agreement on terms for an Israeli military withdrawal and normalization of relations, thereby short-circuiting U.S. diplomats Philip Habib and Morris Draper.

Nevertheless, Israel welcomes U.S. participation in Israeli-Lebanese talks, as Sharon said in an ABC-TV interview. Sharon also said that Israel will not demand an immediate peace treaty, but expressed the hope that one would materialize, and will insist on maintaining what he called temporary "warning posts" in southern Lebanon.

DAVID KIMCHE
. . . heads delegation

Egypt said it had no objection to an Israel-Lebanese peace treaty if one was negotiated on a voluntary, step-by-step basis. But Saudi Arabia warned Lebanon not to sign any accord with Israel before all Israeli troops had left Lebanon and only if such an agreement was linked to a comprehensive peace settlement.

Peace treaty or not, Israel had a rough week in Lebanon. In separate incidents throughout the country, four Israeli soldiers were killed when their vehicles touched off mines and boobytraps, and two were injured.

• In Washington, Ronald Reagan and King Hussein held talks which could be crucial to the success of the Sept. 1 U.S. peace plan.

Reagan said that he and the Jordanian monarch had made "significant progress toward peace" and that direct Israel-Jordan negotiations were "within reach."

But analysts were not so sure. Jordan, for example, wants a total freeze on Israeli settlement activity on the West Bank. Israel, as Sharon declared in a television interview, regards settlements as "part of our national security concept."

—Related story page 2

An historic first...

Papal envoy-CJC meeting

MONTREAL —

The papal envoy to Canada held an historic meeting recently with leaders of the Canadian Jewish Congress to discuss the Middle East peace process and the Pope's meeting with Yasser Arafat.

The meeting between Archbishop Angelo Palmas, CJC President Irwin Cotler and CJC Vice-President Alan Rose marked the first time Jewish community leaders in Canada have met with a Vatican representative. The meeting was held in the envoy's official residence in Ottawa.

According to Cotler, the CJC delegation told the emissary that the Vatican policy of non-recognition of Israel was an impediment to peace and served to prejudice Catholic-Jewish relations around the world. The papal audience with the PLO leader, he added, was ill-timed and exacerbated an already bad situation.

"This in effect tells the Arab states that they, too, don't have to recognize Israel, and they will be received nonetheless," Cotler said.

The envoy replied that Vatican recognition was not possible as long as Israel remained a "conflict area." This was a long-standing policy of the Vatican, he said, noting that Jordan was not recognized for the same reason. The pronuncio added that as soon as peace was achieved, recognition would be forthcoming.

Seen at meeting are, from left: Irwin Cotler, Archbishop Angelo Palmas and Alan Rose.

The meeting concluded with the envoy's assurance the delegation's concerns would be passed on to the Vatican and the promise to hold more talks in the future.

Earlier in the week the CJC representatives met with the French ambassador to Canada, Jean Beliard, to express their concern over the rise of anti-semitic sentiment and activity in France. They told the ambassador the attacks were not isolated incidents but a pattern that had developed over the last few years.

The ambassador stated that everything possible was being done to curb terrorism, but the high number of illegal entrants into France made the job very difficult.

Beliard discounted the CJC's concern that anti-semitism had reached a level of institutionalization in France's government and media.

Israel will go public in drive to rescue Jews of Ethiopia

By WESLEY GOLDSTEIN

MONTREAL —

The Israeli government has decided to embark on a public campaign to save Ethiopian Jewry. The decision, taken last week in the Knesset, was announced in Montreal over the past weekend by Dror Zaigerman, a Liberal MK and a member of the ruling Likud.

"The government has now officially elevated the issue to the top priority level," he declared Saturday night at the Network national students conference here.

Zaigerman told about 200 students the Israeli government is now establishing a Public Council on Ethiopian Jewry, which will be publicly funded and will be comprised of government officials, Falashas living in Israel and possibly Diaspora representatives.

The Council's mandate will be twofold: to help improve the social condition of Israeli Falashas and to continue the struggle to free those still in Ethiopia.

"The time has come to try everything possible," he stated. "We have to convince the Ethiopian government to save Jewish people and to let them go to Israel."

Referring to the controversey surrounding the issue in the past, Zaigerman said the debate between keeping efforts public or private has often clouded the fact that the aims are similar. He called on all concerned parties to bury the hatchet and close ranks behind the Israeli initiative.

"I recommend to all of us to forget the past disagreements and to come together to fight for our brethren," he said.

Zaigerman's announcement was greeted with a standing ovation, but Steve Bauman, executive director of the

[Cont'd. on page 8]

Leon Dulzin, newly re-elected chairman of World Zionist Organization.

Unanimous re-election for Chairman Dulzin

JERUSALEM [JTA] —

Leon Dulzin was unanimously re-elected chairman of the World Zionist Organization.

The elections were held by delegates attending the 30th World Zionist Congress at the recent conclusion of their stormy sessions.

The Congress decided it could not reach a consensus on the controversial issue of the Israel government's settlement policies on the West Bank. It approved instead a general resolution expressing hope for the establishment of peace "based on secure and defensible borders, a peace that will allow blossoming and creativity" on the West Bank and Gaza Strip.

World-National

New Zealand: Jews integrate in population

By
RABBI W. GUNTHER PLAUT

New Zealand is a land of great beauty and many startling contrasts. High mountains and fjords distinguish the southern island which stretches toward Antarctica; softly undulating, lush green landscapes, geysers that spew hot steam, and a live volcano mark out the northern isle. Here also are the two main cities, Auckland and Wellington, where the majority of the country's small Jewish population (4,000) resides.

Rabbi Plaut

There is none of the glitter of Sydney here nor of the impressive stateliness of Melbourne. Everything is more modest and moves more slowly.

New Zealand is sheep country: "We have 90 million sheep and 3 million people" is a quip I heard more than once. And if a sense of isolation is an easily observable feature of Australian life, its presence obtrudes even more strongly in "Kiwiland," 2,000 miles southeast of the big continent. Jews, as any minority would, feel this isolation with even greater intensity. Other Jewish communities are far away, and Israel is literally at the other end of the world.

But even here the consciousness of our peoplehood is alive and well. I preached in both the Liberal and the Orthodox synagogues, and the questions afterwards testified to the common concerns that motivate our people everywhere — which never fails to arouse my awe and my gratitude.

Not surprisingly, the rate of intermarriage is high, but so is the number of conversions to Judaism. Jews feel well integrated into the larger community and can boast of having supplied the first Jewish prime minister in a Commonwealth country, back in the 1870s.

New Zealand is distinguished also in that its sizeable indigenous people, the Maoris, have achieved a status of acceptance from the Pakeha (elsewhere referred to as "Whites") that spells true progress and hope.

The Maoris came to the country some thousand years ago, having displaced an earlier civilization. I heard the Pakeha speak of them in tones of admiration. I have rarely heard at home when Whites refer to our Native people or of southeast Asians or Blacks.

"We have some a long way," says Race Relations Conciliator Hiwi Tauroa, whose reputation and success rate are extraordinary. "But we still have quite a bit left to climb."

He invited us to attend a tangi, a rite by which the Maoris express their condolences to members of a bereaved family. The ceremonies — not ordinarily attended by strangers — were simple, deeply moving, and constantly reminiscent of our own shiva practices.

Even here, far away from home, and in the midst of another culture, I was forever reminded of my Jewish heritage.

Zionists first established contact with Maronites in 1919

Israel, Lebanon may sign accord

By
SHELDON KIRSHNER

Israel's relations with the Christians of Lebanon, highlighted by the recent war, continue to be complex and uncertain, forged on the anvil of necessity and expediency.

Amin Gemayel, the Lebanese president of Christian Maronite extraction, rebuffs Israeli overtures for co-operation. But Major Saad Haddad, a Greek Catholic, and Abu Arz, the Maronite head of The Keepers of the Cedar organization, are firmly in Israel's camp.

Haddad, a cashiered Lebanese army officer, runs a pro-Israel enclave in southern Lebanon, and he has done so since the first Israeli incursion in 1978. Abu Arz, who recently conferred with Israeli Defence Minister Ariel Sharon in his Tel Aviv office, would like nothing better than for the Israelis and the Christians to normalize their relations.

The Christian Establishment, as led by Amin Gemayel, has been reluctant to do this in the absence of a comprehensive Arab-Israeli peace accord. For political and economic reasons Gemayel would find it difficult to sign a treaty with Israel.

Still, he may do so, if reports out of the area are correct. Last week, Sharon said that Israel and Lebanon have agreed to sign a non-belligerency pact which would entail normalization of relations.

A non-belligerency agreement would be the climax of a slowly simmering relationship between the Zionist movement and the Christians which began 64 years ago.

Yosef Olmert, a Tel Aviv University specialist on Lebanon, writes about this relationship in the October edition of Research Report, published by the World Jewish Congress Institute of Jewish Affairs, of London.

Of all the myriad Christian denominations in Lebanon, the Maronites have been most active in the pursuit of the Zionist connection. Forming 25% of Lebanon's present-day population, the Maronites are the only Christians who constitute a national group reflecting distinctive ethnic characteristics and a long history.

For centuries, they have lived in one compact region near Beirut and thus have developed a special attachment to Lebanon.

Out of all the Christian communities, it was the Maronites who sought to create an independent Lebanese entity which they would dominate and which would be a counterpoint to the potentially hostile Moslem world.

In general, Maronites came to admire, if not to appreciate, the role of the Jewish population in neighboring Palestine. As early as 1919, Zionist leader Yehoshua Hankin met Maronite leaders in Lebanon. Despite their common interests, this contact was short-lived and fruitless, Olmert writes.

In the 1930s, the Zionist leadership forged links with peripheral Christian figures such as Albert Vaccache and George Mashur, as well as with Emil Edde, the first elected president of the Lebanese republic.

Viewing Lebanon as a pillar of Western, Christian culture in the Middle East, and rejecting pan-Arabism, Edde believed that the Zionist movement was a natural ally of a Maronite Lebanon, and that the establishment of a Jewish state would be of benefit to his people.

Edde's flirtation with Zionism reached its climax in June of 1937, when he met Chaim Weizmann in Paris. The relationship between Zionist and Maronites did not bear fruit for several reasons:

• France, which ruled Lebanon, regarded Zionists as British stooges.

• The Zionists realized that only the Arab world, not the Maronites, could confer legitimacy upon their presence in the Middle East. They knew that the Maronites were perceived by Arabs as French agents.

• The Maronite community was split into two factions: Edde's pro-French front, and Sheikh Beshara al-Khoury's faction, which advocated a rapprochement with the Arabs. A pro-Arab policy, Khoury argued, would enhance Lebanon's internal stability by weakening the desire of Arabs to subvert it.

The Khoury camp won the ideological battle.

Khoury and Riad Solh, a prominent Moslem notable, reached a verbal agreement in 1943 known as the National Pact. Frayed though it is, the National Pact is the hardy mechanism through which Lebanon is governed 40 years later.

Under its terms, Lebanon would be a completely independent nation tied politically, economically and culturally to the Arab world, and the country's administration would be conducted according to confessional criteria.

The covenant, Olmert says, meant that the majority of Maronites opted for the Arab world. In 1948, Lebanon joined the Arabs in attacking the new-born state of Israel. There remained Maronites who kept alive the "Zionist option," but they had no influence to speak of.

Abu Arz, head of a Christian group, The Keepers of the Cedar, shakes hands with Israeli Defence Minister Ariel Sharon. [Uzi Keren photo]

Until the late 1960s, the Maronites had reason enough to congratulate themselves upon their bargain with the Arabs. Their country prospered, and Lebanon was shielded from the unpleasant aspects of the Arab-Israeli dispute.

Civil war left divisions

After the Six Day War, and particularly after the civil war in Jordan, the Palestinians began to use Lebanon as a base from which to attack Israeli settlements. Slowly, but inexorably, Lebanon got caught up in the maelstrom of Arab-Israeli animosity, despite efforts by the Maronite elite to regulate PLO activities in Lebanon.

Actually aware of the tension in Lebanon, Israel established informal relations with Christians who were antagonistic to the Palestinians and who questioned Lebanon's place in the Arab world. This process was greatly accelerated by the 1975-76 civil war, which left bitter divisions.

Beginning in 1976, Israel provided Christian militias with arms and military training, although the Christian community had fought with Syria against the Palestinians and their leftist allies.

Through the late 1970s and early 1980s, the Israeli-Maronite connection grew, notwithstanding the fact that some Maronites were publicly pro-Syrian.

During the Lebanese war, the Maronite Phalange militia disappointed Israel by keeping a rather low profile. Bashir Gemayel, its leader, explained that he did not want to alienate Lebanese Moslems with whom he would sooner or later have to work.

Since Bashir Gemayel's assassination on Sept. 14, and the subsequent Phalange massacre of Palestinians, Israel's relationship with the Maronite elite in Beirut has deteriorated, Lebanon having opted for its old ties with the Arabs.

In this respect, the clock has come full circle.

But this assessment could be overtaken by the rush of events should Israel and Lebanon normalize relations as part of an Israeli pullout from Lebanon.

French stamp recalls Jewish prime minister

By
JAMES MONTAGNES

PARIS —

France last week issued a stamp of 1 franc 80 centimes value honoring Leon Blum, the first Jewish prime minister of the country, who came to office in 1936. The stamp was issued in connection with an exhibition on Blum's life at the Hotel de Matignon on Rue de Verenne in Paris held on Dec. 18 and 19.

Leon Blum was a writer who entered politics during the Dreyfus Affair at the turn of the century, when Alfred Dreyfus, a French-born Jew in the army was accused of treason and sentenced to Devils Island in French Guyana. He was exonerated when the charges against him were proven forgeries.

Blum joined the French Socialist Party in 1899, was first elected to the French chamber of deputies in 1919. He modernized the party, rid it of its Communist taint, and was editor of its paper Le Populaire.

French politics being very volatile, he was part of a radical coalition government for a time. Though the Socialists won the election in 1928, Blum himself was defeated in his constituency. He was re-elected in 1929, 1932 and in 1936.

Following the 1934 riots in Paris, Leon Blum worked to heal the wounds between the various opposition parties and form the Popular Front. In 1936 the Popular Front was elected with a large majority, and Blum as its leader became premier, the first Jew to reach this status in French politics.

His government introduced the 40-hour work week, nationalized the Bank of France and some of the major war material industries, since by this time Hitler's re-armed Germany was a major threat to European peace.

Stamp recalls Bloom

Opposition tactics forced him to resign in June 1937 and he became vice-premier under premier Camille Chautemps. In March 1938 he again was named premier.

In the 1940 elections, after the start of World War II, he refused to serve under Premier Edouard Daladier, and soon after the Germans invaded France was arrested by the French government at Vichy under Marshal Henri Petain. He and others were tried on war guilt charges, imprisoned and sent to a concentration camp in Austria. He was rescued and freed by United States forces in May 1945.

After the liberation of France, Leon Blum was back in politics, negotiated very large credits for France with the United States, and headed a short-lived Socialist government late in 1946. He retired from politics in January 1947, serving as vice-premier for a short period in August 1948.

Leon Blum was born in Paris in 1872 of Jewish parents from the Alsace area near the German border. He was educated in Parisian schools and at the Sorbonne, graduating with the highest honors as a lawyer in 1894. He died on March 30, 1950.

Egyptian Jews to meet

NEW YORK —

The Union of Egyptian Jews will be holding its first world congress in Israel next June.

Those wishing to attend or who would like to contact other Egyptian Jews now living in Canada, the U.S. and Latin America may obtain further information by writing Jacob Freid, information director, World Zionist Organization, American Section, Inc., 515 Park Ave., New York, N.Y., 10022.

Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: Why do we say lechayim when we have a glass of something strong?

Language is a window on life. Even such a simple word as lechayim is a reflection of culture. We say it because of the following precedent in the Talmud given in Tractate Shabbas, 67B: "It once happened that Rabbi Akiba made a banquet for his son, and over every glass of liquor that he served he exclaimed, 'Chamra ve-chaya, wine and life to the mouth of our teachers and their disciples.'"

Rabbi Burak

Other translations give the sage's phrase as "wine and health," but, by now the popular song has taught everyone that lechayim means . . . to life.

Now that we know that a great man started this custom, we have to ask ourselves, why he did it. Why did he say it when he served a glass of wine or liquor? Why did he not say it when he served his friends a glass of cool, refreshing water? Why did he not say lechayim when he served his guests a fine portion of roast duck? Why is this wish connected only with strong drink?

There is a suggestion that the answers to these questions will be found when we look at another citation in the Talmud. In Tractate Sanhedrin, 43 A, we are told that "when the criminal is led out to execution, he is given a goblet of wine containing a grain of frankincense, in order to benumb his senses, for it is written (in Proverbs, 31:6) 'Give strong wine unto him that is ready to perish, and wine to the bitter of soul.'"

The man about to be executed was given a strong drink to help him face his end without blubbering or collapsing. That drink is connected not with life but with death. So, when we serve a friend a drink, we want it clearly understood that it is for a good purpose . . . not to drive away the anguish of the last moments. We salute life.

One of our early authorities, the Da'as Zekenim mi-Baale ha Tosfos, on Leviticus 10:9 has a different idea. Citing Tractate Sanhedrin, 70A, where we are told that the forbidden fruit of which Adam and Eve ate came from the vine, he suggests that since that brought death, we say lechayim to counteract it. A similar thought is found in Tikhune Zohar, 24:69A — but there one only says it at kiddush on the Sabbath.

All of this should suggest that in these days when the secular calendar changes its year, and when there is much drinking at office parties and elsewhere, the word lechayim really belongs. Consider the word lechayim very seriously before and after you drink, especially when you go to your car, lest you bring death, destruction and tragedy to yourself and to others.

If you take me seriously, you'll say lechayim over plain water. That way you will live long.

President Reagan to participate in:

North American survivors' gathering

By
JANICE ARNOLD

MONTREAL — President Ronald Reagan will participate in the first North American Gathering of Jewish Holocaust Survivors to be held in Washington April 11-14.

Reagan will be presented with a scroll of rememberance, signed personally by all the survivors attending the gathering, at a Yom Hashoa commemoration on the White House grounds April 13.

A special joint session of the U.S. Congress, attended by the survivors, will be held the day before where a resolution will be adopted on the subject of the Holocaust. Scheduled are speakers Senator Rudy Boschwitz, a Republican from Minnesota, Democratic Congressman Samuel Gejdenson — both survivors — and House speaker Tip O'Neil. U.S. Vice-President George Bush is also expected to address the gathering on the opening day.

Estimates of the number of survivors and survivors' children from the United States and Canada expected to attend the gathering range from 5,000 to 10,000. Two thousand have registered to date, including 200 from Canada.

Aba Beer of Montreal, national chairman of the National Holocaust Remembrance Committee of Canadian Jewish Congress, is the Canadian member of the gathering's steering committee.

Held under auspices of the Days of Remembrance Committee of the United States Holocaust Memorial Council, the gathering will coincide with the 40th anniversary of the Warsaw Ghetto Uprising, the first organized armed rebellion against Nazi occupation anywhere in Europe during World War II and a symbol of all forms of Jewish resistance.

This will be the first mass reunion of survivors living in North America. Most sessions will take place at the Washington Convention Centre.

The first World Gathering of Jewish Holocaust Survivors was held in Jerusalem in June, 1981, and attended by 10,000 survivors from 23 countries abroad as well as those in Israel.

"The World Gathering was intended and planned as a one-time event," said Beer. "It was assumed that the World Gathering would accomplish its task and then perhaps rest its case. But now we know that the case of the Holocaust will never rest."

By the strength of their numbers, survivors have discovered that they are a potentially powerful voice against neo-Nazism and anti-semitism if united.

The gathering will serve as a commemoration of all acts of Jewish resistance against the Nazis, whether armed or spiritual. In addition, it will be a manifestation of Jewish unity and solidarity with Israel. Gratitude will be expressed to the people and government of the U.S., the home of the most survivors in the world, after Israel, said Beer.

At the gathering, the National Registry of Jewish Holocaust project will be unveiled. This is a computerized listing of living survivors in the U.S. and Canada, which eventually may have as many as 30,000 names, and possibly an equal number of those of survivors' children. The information in this registry will be made known to those seeking relatives or others with whom they spent the war years, or to scholarly researchers of the Holocaust.

In time the data may be used to analyze the demographic characteristics of survivors: where they live, where they came from, their occupations, their achievements in their new land, and the education and occupations of their children.

The American Gathering of Jewish Holocaust Survivors is also the name of a new permanent body, with headquarters in New York, which will act as a bi-national representative agency of the survivors community.

It will serve as a central body for regional and local survivors' organizations in the U.S. and Canada, as well as for individual survivors who are not members of any organization.

The gathering will act as a liaison with other major Jewish organizations in the U.S. and Canada, and establish control with governmental bodies in both countries, as well as provide technical services to survivors, like the registry.

The leadership of the gathering represents a cross-section both of survivors' organizations in North America and their geographic distribution. The president is Benjamin Meed of New York, who served as vice-chairman of the World Gathering. He is also president of the Warsaw Ghetto Resistance Organization in New York and a member of the U.S. Holocaust Memorial Council.

Aba Beer, the only Canadian on the executive, is a vice-president.

The gathering in Washington begins the day after Yom Hashoa, April 10, which will be observed locally in all Jewish communities in North America.

Other events during the gathering will include ceremonies at the Lincoln Memorial, Arlington National Cemetery and the site of the planned Holocaust memorial and museum.

A day will be devoted to survivors' children — the second generation — organized jointly with the International Network of Children of Jewish Holocaust Survivors.

A cultural program dedicated to the traditions of European Jewry will be held at Constitution Hall, and an exhibition of films, books and paintings related to the Holocaust, in the Kennedy Centre.

Canadian ambassador to Washington, Allan Gotlieb, will address the gathering, as will Israeli ambassador Moshe Arens. Other speakers will include Righteous Gentile Jan Karski, a representative of Yad Vashem, author Elie Wiesel, and leaders of survivors' organizations outside North America.

Council director is appointed

WASHINGTON [JTA]— Rabbi Seymour Siegel, Ralph Simon professor of ethics and theology at the Jewish Theological Seminary of America, has been named by President Reagan as executive director of the United States Holocaust Memorial Council.

Siegel is president of the American Jewish Forum, an organization aimed at promoting conservative political thought in the Jewish community, and is a member of the Republican national committee's Coalition for Reagan-Bush.

The council was created in 1978 as an independent government agency with the aim of creating a living museum and memorial to the victims of the Holocaust. It is now raising funds from private sources to build a national memorial/museum on the Mall here and to establish an education foundation.

Since 1979, national Days of Remembrance for the victims of the Holocaust have been observed in April, highlighted by a ceremony at the White House. The council chairman is writer Elie Wiesel.

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DIARY ...of a People

By DAVID BIRKAN

The Black Death epidemic broke out on Dec. 31, 1347, killing about a third of the entire population of Europe. Blame for this epidemic of the bubonic plague was fastened on the Jews, who were tortured and persecuted from Spain to Poland.

More than 5,000 Jews were massacred by crusaders along the Rhine some 250 years earlier, the first widespread devastation of European communities. This precedent, combined with charges of ritual murder, usury, and desecration of the host (Christian ritual wafer), subjected communities to periodic destruction by ruffians and demagogue-crazed mobs. In 1298, rabblerouser Rindfleish annihilated 146 German communities. Volatile anti-Jewish sentiments were kept at the flashpoint.

In a macabre dress rehearsal, the Jews of southern France in 1321 were accused of poisoning the wells to spread leprosy. They were temporarily expelled from the country; hundreds were tortured and killed as communities were plundered.

Originating in China, the plague was spread west by the Tatars besieging the Crimea, who perished in large numbers. European sailors brought the infection to Constantinople, Genoa, Venice and other ports. Rats, mendicant flagellants and roving bands of pilgrims helped carry it across the continent.

Accompanying the first large-scale outbreaks was a blood-red comet across the sky.

Terrified, the superstitious populace took up the charge that the plague was an affliction of the devil to kill all Christians, and that his principal agents were the Jews. Lending credence was the fact that initially Jews were not as thoroughly afflicted, due to the biblical confinement and purification laws they practiced. Several Jews were tortured into confessing complicity.

Poison said made from the flesh of the basilisk

Spanish theologians said the supposed poison was concocted from the flesh of the basilisk (a mythical African reptile with poisonous gaze and breath), from spiders, frogs and lizards, or from the hearts of Christians.

In May, 1348, a Jewish congregation of men, women and children was burned alive together with their holy scriptures, in southern France. Massacres followed in Catalonia and Aragon.

In September, following a confession forced by Duke Amadeus of Savoy, all the Jews along Lake Geneva were burned at the stake. Impressed, the consul of Berne copied the same procedures for his city's Jews. Those in the cities around Lake Constance were burned alive, put to the wheel, expelled or forcibly baptized.

In January, 1349, Basle's Jews were herded into several buildings on a nearby island in the Rhine, and burned to death.

Jews of Oppenheim, Frankfort and Vienna killed themselves rather than submit to impending torture and destruction.

Anti-Jewish measures raged right through the last year of the plague, 1354, when, for example, more than 12,000 men, women and children were slaughtered in Toledo.

Isolated authorities did try to prevent carnage. Pope Clement VI declared the Jews innocent, but he was ignored by local clerics. The secular leaders of Strasbourg defended their Jews against mob attacks and the bishop's demand for their extermination. In Poland, an edict by King Casimir prevented widespread slaughter, but some 10,000 Jews still fell at the hands of Christian mobs in cities near the border with Germany.

The immediate toll included the death of about half of Europe's Jews. In Germany alone 60 large and 150 small communities were completely wiped out.

The myth of an international Jewish conspiracy was borne aloft into history on a tide of ignorance, hatred, opportunism . . . and Jewish blood.

Supported Israel, its cultural life

Maestro Artur Rubinstein dies

By HILARY HORLOCK

Maestro Artur Rubinstein died last week at his Geneva home, one month before his 96th birthday.

Retired from the concert stage for six years, Rubinstein had been in ailing health since undergoing prostate surgery in 1980.

Annabelle Whitestone, his young British companion since his separation from his wife in 1980, said Rubinstein developed a slight fever on Dec. 18 and died peacefully later in the afternoon.

Rubinstein was honored just two months before his death by the Weizmann Institute of Science at a tribute dinner held in New York. Honorary chairmen of the international tribute were Zubin Mehta, musical director of the New York and the Israel Philharmonic Orchestras, and Avery Fisher, founder of Fisher Radio.

Too ill to attend in person, Rubinstein sent a message through his son saying that he "was touched and overcome" by the tribute and celebrities assembled to honor him.

"I never was a great worker at the piano," confessed Rubinstein in the message, "but what the public liked was that music was in me, it sung in me . . . everything I played I was singing inside."

Internationally acclaimed for his performances at the piano, Rubinstein attracted a wider following than any other classical musician in history.

Born in 1887 in Lodz, Poland, Rubinstein began playing the piano at the age of 3½. His uncle wrote to violinist Joseph Joachim about the young prodigy. Encouraged by Joachim's response, Rubinstein's parents took him to see the world famous violinist, who later undertook to direct and support Rubinstein's musical and cultural education.

Rubinstein was an ardent supporter of the State of Israel and a strong force in its cultural life. Six years ago the Weizmann Institute conferred an honorary PhD on him in honor of his long association with the research facility.

In early 1976, his last year of public performances, the maestro recorded Brahm's D Minor concerts in Tel Aviv with the Israel Philharmonic Orchestra, an experience which he said "turned out to be by far the most satisfying of all my previous attempts."

His musical association with Israel dated back to 1924, when he made an unscheduled stop in Tel Aviv-Jaffa. Once recognized, Rubinstein was pressed into giving an impromptu concert in an airplane hangar, as there was no concert hall large enough to hold the number of people who wanted to hear him play.

"It made me happy to see the old soil my Jewish brethren, in the Diaspora for 2,000 years, found a place again in their homeland," said Rubinstein in a TV interview with David Frost. "It was an extraordinary concert . . . one which I never forgot."

Rubinstein emigrated to California at the outbreak of World War II, and became an American citizen in 1946. He was awarded the world's most prestigious medals and given the highest accolades, but in an interview on his 90th birthday, Artur Rubinstein put it all in perspective:

"What really pleases me most is to play the piano."

Artur Rubinstein

Academics' ad critical of assault on Israel

TORONTO —

More than 120 academics from universities across Canada placed a quarter-page advertisement in the Globe and Mail Dec. 18 protesting the "exploitation of recent events in Lebanon, which has incited anti-semitism and which seeks to undermine the peace process. . . ."

The ad was placed by the Academic Committee for Peace in the Middle East, headed by McGill political science professor Harold Waller.

Headlined "Israel under attack: legitimate criticism or dangerous provocation," the ad says "recent excessive criticism of Israel, in its unparalleled frequency and ferocity, distorts the realities of the Middle East and threatens to unleash a wave of anti-semitism."

The professors cite problems on Canadian campuses for Jewish students, at synagogues where police protection was required during the High Holidays, and in the Canadian media which has presented biased reporting of the camp massacre, portraying the Israelis as Nazi-like and accusing Jews in the Diaspora of bearing "moral responsibility for this tragedy."

"We believe that the almost exclusive criticism of Israel and the Israeli government is not only misdirected but also grossly out of proportion, in the context of the comparative silence of the international community in the face of repeated acts of mass violence in the Middle East and throughout the world during the past decades," the ad states.

The academics call the criticism an "unprecedented assault" aimed at the "delegitimization of the State of Israel and the denial of the Jewish national right of self-determination."

The academics state they represent a wide spectrum of political opinion on both Canadian and Middle Eastern affairs and individual views on the wisdom of the Israeli attack on the PLO in Lebanon.

Most of the signatories are from universities in Ontario and McGill and Concordia in Montreal, plus some from Dalhousie University, the University of Alberta and the University of British Columbia.

Israelis banned from ICAA meet

TEL AVIV [JTA] —

The Indian government has refused to grant visas to a 2-member Israeli delegation to attend the conference of the unaffiliated International Civil Airport Authority (ICAA) scheduled to open in New Delhi shortly.

Israel had been invited to the conference, which will be attended by delegates from 100 other member states of the ICCA. The Indian authorities agreed to issue visas limiting the Israelis' stay in the country to one month.

The ICAA secretariat recently informed Israel, however, that India will not grant the visas under any conditions. India does not have diplomatic relations with Israel.

The Israel Airports Authority reported that it has failed to get the ICCA and the U.S. representatives on that body to press the Indians to grant the visas they had previously promised.

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The tug-of-war between Rev. Morris Zeidman and Moyshe Tarnovsky's Chenstochover Society

By
J. B. SALSBERG

My own infrequent dilemmas — when Rev. Morris Zeidman, director of the Christian Scott Mission on Spadina Ave. liked to engage me in conversation before eyes and ears of all Jews — were like nothing when compared with the awesome dilemmas that the same Rev. Zeidman created for the late Moyshe Tarnovsky, the highly respected and universally recognized leader of all Chenstochover landsleit in Toronto.

J. B. Salsberg

As I related in the last issue, there existed a wary modus-vivendi between the Christian missionary, the Rev. Morris Zeidman, and the Jewish settlement in Toronto. Zeidman did not engage in any form of open proselytizing activity among the Jews but, to the everlasting suspicion of many Jews, eagerly cultivated Jewish contacts . . . especially among his Jewish landsleit in Toronto.

The crisis, the insurmountable moral dilemma for Moyshe Tarnovsky and his Chenstochover Aid Society arose immediately after the Second World War. It came about this way:

The monumental tragedy of European Jewry, the bitter consequences of the Holocaust, became painfully apparent to all. Jewish survivors in Eastern Europe were not even one of a family and, in some cases, not even one of a community. For the precious few survivors who sought unification with their kin in Canada the road was barred and almost unpassable. When the Canadian authorities did finally create a narrow opening, those who sponsored a relative had to assume responsibility for housing and supporting the applicant. But . . . and here is where the Zeidman-Tarnovsky tug-of-war began.

Immediately after the war and long before anyone else could obtain travel permits to Eastern Europe, Zeidman managed to reach Chenstochov, where he found a member of his own family (a sister, I believe), and a number of other Jewish survivors.

On his return to Toronto Zeidman approached Tarnovsky and a few other leaders of the Chenstochover Aid Society with the following proposition.

Through his influence he was able to secure from Ottawa permission to bring a number of Chenstochover Jewish families who survived the Holocaust. What he needed to realize that plan was individual sponsorships from Chenstochover landsleit for each of the families still located in their native city. Further, Zeidman assured his landsleit that he would privately raise all the funds necessary to cover the costs of the entire project.

Moyshe Tarnovsky came to see me about the painful problem. Of course, he assured me, the Chenstochover in Toronto would eagerly participate in any rescue plan. But they were afraid of a partnership with Zeidman. They feared that he would utilize his involvement to gain religious influence over the newcomers and ultimately to draw them into his Christian missionary plans.

"How," he asked, "can we assume such a moral responsibility?"

The result was that they declined to enter into the plan as a collective, but left it to each individual landsman to act in accordance with his conscience and to the degree of their confidence in Zeidman's assurances that his interest was not conversion to Christianity but to bring the surviving Chenstochover Jewish families to Canada. And that's how the organized Jewish natives of Chenstochov resolved their painful dilemma.

In the meantime the Rev. Morris Zeidman forwarded many packages of medicine (especially some of the then new "wonder drugs") to surviving Jewish families in Chenstochov. (I should add that, at that time, I met Zeidman in a Jewish drug store and he insisted that I hear from the druggist as to the frequency and volume of his drug purchases for his Chenstochover Jewish landsleit which had to be shipped by mail directly by the druggist. They were many and frequent, the druggist assured me.)

Landsleit leader faces dilemma

How did it all end? I have no details of the results of the Zeidman project. [If there is a landsman who has I will be grateful for the details.] I do, however, know that a number of those families did arrive but I do not know whether Zeidman kept his promise not to proselytize.

But the Zeidman syndrome caused another moral crisis for that wonderful man, Moyshe Tarnovsky, and his Chenstochover aides.

Through the barely visible ties that Zeidman retained with individual landsleit it became known that the head of the Scott Mission was bringing his own Jewish sister to Canada. This intelligence was brought to Tarnovsky and he convened a meeting of his trusted Chenstochover landsleit. What were they to do? Were they to remain indifferent and ignore the matter or were they morally responsible as Jews to interfere?

The decision was that since Zeidman's young sister may not be aware of her brother's apostasy they, her landsleit, were morally obligated to inform her of this fact immediately upon her arrival.

Thus it happened that on the morning when Zeidman's sister was due to arrive at the Union Station Moyshe Tarnovsky and a group of landsleit were at the station awaiting the train. The train did, indeed, arrive but, alas, there was no sign of Zeidman or his sister. As was later discovered Zeidman outwitted his landsleit. He had traveled to Montreal the day before and received his sister at the Montreal railway station where not one knew of the critical meeting between the head of the Scott Mission in Toronto and his surviving young Jewish sister of Chenstochov.

What happened to that sister?

There were many stories told about her later among the landsleit. But as for Moyshe Tarnovsky and his Chenstochover landsleit they felt that they acted in accord with their Jewish conscience and, added Tarnovsky, "in accordance with the duties of Jews in such circumstances."

And that is the end of this unusual tale.

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Editorial

Launching pad or review?

The Toronto Globe and Mail is generally acknowledged as the Canadian newspaper with the best book section in Canada. The reviews which appear in the Saturday section are inevitably well written, thoughtful and provoking.

When a book review appears, therefore, which shares none of these qualities, the reader is bound to be astonished.

On Saturday, Dec. 4, the Globe ran Zuhair's Kashmeri's article on Chaim Herzog's The Arab-Israeli Wars. General Herzog's book deals, as the title suggests, with the intermittent warfare that has brought Arab and Israeli together as adversary since 1948.

Kashmeri, a Globe and Mail reporter, doesn't like Herzog's book because books about war depersonalize the combatants and tend to harden one to the realities of death and mayhem resulting from armed conflict.

So far so good.

Kashmeri, having decided not to review Herzog's exhaustive study of the wars of Israel, then launches into polemic against Israel — trotting out a number of rhetorical questions about the rectitude of the Palestinians and the "wickedness" of the State of Israel.

Mr. Kashmeri is entitled, of course, to entertain any views he wishes regarding the Arab-Israel conflict but that entitlement surely does not give him the right to use Herzog's book as a launching pad for his obiter dicta on sin and guilt in the Mideast.

Herzog's book deals with military matters, not with political or moral issues. Kashmeri suggests that "one would be better off consulting sources less emotionally involved," in terms of understanding the "seemingly endless unrest in the Middle East."

In fact, one of the distinguishing characteristics of Herzog's volume is the cool and unemotional presentation of the seven wars that have erupted in the Mideast. There is no bragadoccio in the Herzog account of those wars — rather, a patient recounting of the hundreds of battles and skirmishes that have marred the Levant in the past 34 years.

Herzog's analytical mind can be seen in his "Observations" section at the end of each chapter, where he evaluates Israeli and Arab roles, and where he is often critical of Israel, on military grounds. There is no hint in Kashmeri's review that Herzog also has many positive things to say about Israel's Arab enemies.

Where was John Gellner, the Globe's regular military columnist, when he was really needed?

Ominous decision

What an odd, ominous decision.

An arbitrator in British Columbia has ruled that the name "Hunky Bill's House of Perogies" is legal, though, admittedly, offensive to the ears of Ukrainians. The writer of the ruling, Dermod Owen-Flood, admits that "hunky" is an opprobrious term but argues that it should not be prohibited by law.

Ukrainian and human rights officials in BC are upset, and so they should be. If one racial/ethnic slur is acceptable, so are others.

The ruling opens a Pandora's Box of dangerous proportions. Someone should challenge it all the way to the Supreme Court.

Frankfurter trial rocked Switzerland...

How serious is anti-semitism today?

THE JEWISH WORLD

By SHELDON KIRSHNER

This anti-semitic slogan, meaning "Jews out," was daubed on the University of Toronto's Robarts library a few years ago. A survey published by the Patterns of Prejudice journal assesses anti-semitism today. [David Groskind photo]

Terrorists throughout the world have attacked Jews and Jewish institutions in recent years, giving rise to two questions: How serious is anti-semitism today? Is anti-semitism taking on new forms?

Patterns of Prejudice, a journal published by the Institute of Jewish Affairs in London (11 Hertford St.), England, put these questions to academics, Jewish leaders and journalists in an effort to pinpoint trends.

As might have been expected, no unanimity of opinion emerged.

Shlomo Avineri, former director of Israel's foreign ministry and now professor of political science at the Hebrew University, said that the current re-emergence of anti-semitism is connected to a large extent to an assault on the legitimacy of Zionism and Israel.

While he points out that anti-Zionism per se is not anti-semitism, Avineri believes that the delegitimization of Israel and Zionism strikes the foundation of Jewish existence, since Jews define themselves so often in relation to Israel.

Yehuda Bauer, a Hebrew University expert on the Holocaust, is convinced that Jews face a major revival of anti-semitism. He is concerned by the growth of Moral Majority, which, he thinks, directs its attacks against institutions whose existence is basic to the survival of Jews.

Groups like Moral Majority, which are pro-Israel, are not necessarily democratic, and Jewish communities "cannot exist, in the long run, in an anti-democratic atmosphere."

Daniel Elazar, president of the Jerusalem Centre for Public Affairs, says Jews face a new situation which will allow certain kinds of expressions of anti-semitism with relative impunity.

He is worried by the increase in violent anti-semitic incidents, the growing militancy of right wing and left wing extremist groups, the formation of an intellectual right with its racist ideas and the efforts to falsify history by denying the Holocaust.

Open anti-semitism, however, remains a fringe activity and continues to be repudiated by opinion moulders and most ot the public, he observes.

Shmuel Ettinger, professor of Jewish history at the Hebrew University, notes that Western public opinion does not, for the most part, tolerate virulent anti-semitism. Yet the degree to which ideological anti-semitism is tolerated has increased.

Nathan Glazer, professor of education and sociology at Harvard, perceives a modest anti-semitic revival, and says the left is no longer immune to anti-semitism because of its identification with Third World causes.

Nahum Goldmann, the late Jewish leader, told the Institute of Jewish Affairs that the new anti-semitism, with its anti-Zionist thrust, is more difficult to fight.

Arthur Hertzberg, vice-president of the World Jewish Congress, says the "lasting, root causes" of anti-semitism are attributable to the continuing high visibility of Jews in the West in middle-class occupations at a time when the West is "inexorably losing power and prestige."

Seymour Martin Lipset, of Stanford University, says anti-Jewish incidents may increase, given the popularity of the Palestinian case on the right and left of the political spectrum. "Whether such a development constitutes a real threat to Jewish communities depends on the extent to which established political groups express criticisms of Jews in the context of domestic politics."

Conor Cruise O'Brien, consulting editor of the London Observer, sees "a lowering of the inhibitions against manifestations of anti-semitism."

Bernard Wasserstein, author and Brandeis University professor, asserts that deepening hostility to Israel, mainly precipitated by Israeli policies, strengthens anti-semitic currents.

He claims that this pattern overturns a fundamental tenet of Zionism — namely that the very existence of a Jewish state would bolster the position of Jewish communities in the Diaspora.

* * *

The trial of David Frankfurter rocked Switzerland in the 1930s. A medical student and son of a Yugoslavian rabbi, Frankfurter shot and killed Wilhelm Gustloff, leader of the Swiss Nazi party, on Feb. 4, 1936.

Frankfurter, who died recently in Tel Aviv after a long illness, shot the Nazi to draw attention to German anti-semitism.

Conducted in the resort village of Davos, his trial was widely covered by the press and aroused deep interest in Jewish communities everywhere. The question most frequently asked by Jewish observers was how the local jurors would react to the crime. Would they understand the extenuating circumstances, or would they interpret it strictly according to the letter of the law?

The jurors chose a middle path, and sentenced Frankfurter to 18 years imprisonment.

After nine years, Frankfurter was pardoned, and banished forever from Switzerland. He settled in Israel and published a book about his experience, Vengeance.

The banishment order was lifted in 1969 and Frankfurter, an employee of the Israeli ministry of defence, visited Switzerland.

By then, the majority of Swiss had long forgotten the celebrated Frankfurter affair.

* * *

The Middle East was on the precipice of change during World War I. The Ottoman empire was crumbling, and Britain and France scrambled to pick up the pieces. The Arabs were plotting rebellion, and the Zionist movement sought a powerful sponsor to further its goals.

It is against this rich mosaic of intrigue that Clive Irving has set his novel, Promise the Earth [Beaverbooks, $19.95], which crackles with excitement and is peopled with real and imaginary characters.

Promise the Earth begins in 1916 in Damascus, following the fortunes of Asa Koblensky, a Jewish deserter from the Russian army. Koblensky believes in the Zionist dream of resurrecting a Jewish state in Palestine — then ruled by the Turks — and he pursues it relentlessly.

He does so in conjunction with Aaron and Sarah Aaronsohn, who are not based on Irving's imagination. The Aaronsohns, scions of an established Palestinian family, were ringleaders of a pro-British spy group called Nili. They worked for the British primarily because they had come to the conclusion that the Turks would lose the war, as indeed they did.

A British writer, Irving plots his narrative around their activities and those of other characters, who quicken the pace of his tale.

Apart from Koblensky, who is a figment of Irving's mind, the two most important people in Promise the Earth are Britons — Michael Bron, a Jew who is gradually converted to Zionism, and Owen Kippax, a pro-Arab administrator who represents the incompatibility of British promises to Arab and Jew.

Irving draws fine portraits of Edwin Montagu, the only Jewish member of the British cabinet, and of a composite figure whom he calls Sir Cedric Assay. Montagu, an anti-Zionist, was opposed to the 1917 Balfour Declaration. His objections carried little or no weight. Assay, a cool, venal practitioner of realpolitik, is representative of the foreign office official for whom sentiment meant nothing.

Appearing throughout the book, as well, are Lawrence of Arabia, who is depicted as a philo-semite; Vladimir Jabotinsky, who emerges as a leader with an iron will; Chaim Weizmann, who is seen as canny and charming, and Esther Mosseri, a voluptuous Egyptian nationalist who happens to be Jewish.

Irving is best in his portrayal of Jewish and British characters, but not so good in the depiction of Arabs, who, after all, should be central to the story. It is not a minor complaint, given the importance of their claims, but Promise the Earth rolls right along despite it.

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Religious commitment key to the future of Israel

By
RABBI MOSHE STERN
[Shaarei Tefillah Congregation, Toronto]

Perhaps this is the best time to publicize an unpopular truth.

It may come as a shocking revelation to some, an unwelcome discovery to others, but, in spite of the fact that Zionism has become an ideological idol, on a par in contemporary Jewish life with the proverbial flag and motherhood, reality demands that we recognize the verdict of history: Zionism without an all-important adjective is a failure — Herzl's major dream for a Jewish state did not come to pass.

What do I mean?

Any student of the Zionist movement knows what motivated its political founder. Herzl became a changed man at the infamous trial of Dreyfus. To his Vienna publishers he described the trauma of that miscarriage of justice: "I can hear him scream his innocence and I shudder."

And from that day forward, Herzl sacrificed himself upon the altar of political Zionism in order to prevent a recurrence of similar anti-semitism. His philosophy was rooted in the belief that homelessness was the cause for our being hated and lack of statehood was the source of all our afflictions. Let the Jews but have their own land, and we will enjoy the respect of the nations. Let us only be a nation like other nations, and we will be treated as equals.

The creation of Israel, by whatever name — went the basic concept of his credo — will automatically and unequivocably sweep away every last vestige of enmity and intolerance, of anti-Jewish prejudice and bigotry.

How naive and unrealistic do these words now seem in retrospect. Secularist Herzl did not know what our sages clearly understood: Sinai and sinah (hatred) are opposite sides of one and the same coin. The world hates the Jew because it cannot tolerate the accuser of its moral and ethical failings. As British jurist Harry Sacher so brilliantly put it, "Anti-semitism is the universal revenge on the prophets, expressing its resentment for causing it to bear the burden of Jewish prophetic morality on its shoulders. It is as if the world becomes ashamed of itself and attempts to hide its shame by destroying the root cause of its conscience."

Did a state bring an end to our biblical description of Am l'vodod — a people alone, a pariah among the nations?

Let the hate-filled resolutions of the United Nations (perhaps better spelled simply UN- signifying the "nothing" this organization has become) resoundingly answer the question. Rather than solving the problem of anti-semitism, as Herzl predicted, the existence of Israel merely serves to exacerbate it. Israel is condemned as racist. Israel is the butt of repeated General Assembly resolutions vilifying her every move, attacking her every effort to live in peace with her neighbors.

Israel is a bone in the throat of a world which resents her existence. The anti-semites of the world have found a new address for their outpouring of hatred.

History invalidated the great hope of Herzl. Zionism — from a strictly political point of view — produced the very opposite effect its founder intended.

And that explains the tragic truth of a failure far greater in significance, a failure all too often hushed up in contemporary Jewish life which must finally be aired. Secular Zionism has not proven a failure in its own terms amongst the nations — it has also failed our fellow Jews.

What Herzl thought a Jewish homeland would do for our collective national consciousness was to instil within us a sense of pride, a feeling of positive identification. Have you heard about the almost unbelievable interviews with Yigal Yadin which appeared in Ma'ariv? As an educated guess he projected that over half of present-day Israelis would become yordim, i.e. leave the country, if they could but do so! Over half of Israeli society whose citizenship is restricted to secular commitment can see no purpose in futher sacrificing for a land no different in their eyes than any other piece of Mideastern territory.

And aliya — the only viable hope for the continued survival of Israel as a Jewish state in a country where Arab birth rates far outstrip those of resident Jews — diminishes to a barely perceptible trickle from every group of diaspora Jewry except those whose love for Israel is motivated by the consideration of mitzvah.

What does all this make clear? Something that should be stressed repeatedly in our evaluation, not only of Zionist history, but also of Zionist destiny: secular Zionism a la Herzl failed; religious Zionism a la the "Lech l'cha" of Abraham, ["Get thee out of thy country . . . Unto the land that I will show thee"], is the only approach to Israel which has proven capable of providing its ideological framework for survival.

Even as we have dedicated ourselves, in the month of Kislev, to celebrating the festival of Chanukah, commemorating the miracle of the Maccabees, it may pay for us to reflect upon the real meaning of this victory of our ancient "Zionist" ancestors. Mattathias and his sons felt very strongly about political independence, national self-determination, and a Jewish homeland. So much so that nationhood was deemed inseparable from religious commitment. Israel was identified with the light of the eternal flame and the Temple.

I have often wondered how Mattathias would be treated by contemporary Israeli secularists. Just imagine: A leader negating the glories of modern civilization; a spokesman for spiritual isolationism and rejection of change; a devotee of religious sectarianism and disciple of rigid theocracy; a Gush-Emunim style zealot, engaging in guerrilla warfare to validate biblically prescribed borders.

Thank G-d, Mattathias is not alive today — so that instead of being reviled as modern day fanatic, he can be acclaimed as never-to-be-forgotten hero.

Only with the wisdom of hindsight do Israelis recognize the deliverer of Israel. Would that they also understood the definition of his identity. For even as the Zionism of the Maccabees saved our people, only because of its Godly perspective, so, too, will Israel become a light unto the nations — as well as unto ourselves — only when the error of Herzl is replaced by the divine mission of Abraham.

AT PRAYER

Lone davener says his afternoon prayer at the Western Wall. [IPPA photo]

Bridging rift between religious and secular is goal of Safed-based Gesher group

By
CARL ALPERT

HAIFA —

Perhaps the most critical internal problem facing Israel today is the hostility between religious and secular groups.

A gap between the two would be understandable, and the lack of contact might be regrettable. But this is not just a gap; there is clash and confrontation marked by mutual intolerance and insensitivity. Contemptuous public flouting of what some regard as precious sancta on the one hand, and stone-throwing and efforts at coercion on the other are some of the more obvious aspects of a division which runs deep in Israel society.

Some concerned observers talk with lowered voice of situations which could lead to a civil war.

While the problem has been obvious for some time, little has been done to seek a basic solution, and each side has simply dug in pending more aggressive assault on the other.

One significant effort to change the government, while small in scope, and certainly long-range in any possible achievement, deserves more than passing mention. That is a movement called Gesher, literally, bridge, which seeks to foster a degree of understanding between the two camps. The area of operation is among young people in their middle and late teens, and in recent years some tens of thousands of high school students [the adults and parents and leaders of tomorrow] have been exposed to the skilfully prepared program.

The format and precise details of the activity may vary, but the operation we visited at Gesher's headquarters high up on Safed's Mount Canaan is fairly true to form. About a hundred young people, half from religious homes and half "unbelievers," spend close to a week together here in what used to be a resort hotel, listening to lectures, talking, discussing, exchanging views, information and experiences. In small groups they grapple with topics like human relations, morality, faith, prayer, ethics.

Sometimes the argumentation is both deep and loud, occasionally lasting all through the night. The young people are at an age when they are still intellectually honest, curious and receptive to ideas.

The purpose is not to convince or convert, but to promote understanding, and there is no doubt that most of the participants go away with altered concepts of stereotypes on the other side, we were told by young Rabbi Benjie Levene, who serves as educational director of the Gesher seminars.

"There is a reason"

We talked to the young people, too. Eilan Binyamini, age 17, of Ramat Gan, appeared to be typical of his group. He comes from a completely non-religious home, and when he signed up (free will) for the program, his parents feared that he might come back wearing a skullcap and fringes. He did not, but he told us: "I learned that the Orthodox are not blind fanatics; there is a reason for what they do, even if I do not agree with them." He is still not religious, but one problem still kicks in his mind: We see creation all around us. How can there be creation without a Creator?

The open discussion is good for the religious youth, as well. They learn that the secularists are no different than they, as human beings. Furthermore, in the sharp give and take of discussion, the Orthodox youth learn how to defend their stand rationally and logically, rather than to retreat into blind affirmation of faith.

The lectures are for the most part from the religious camp, but speakers from the other side would be most welcome too. Said Eilan thoughtfully: "The religious advocates can explain their principles and values. The secularists? They have nothing to explain. What characterizes them is lack of values with regard to religion."

Gesher was started by Dr. Daniel Troper after the Six Day War to combat the growing hostility of Israelis to Israelis. In addition to the seminars, Gesher produces printed literature, TV programs, and Jewish computer games and is planning to broaden its activities even more.

Participants in the seminars pay toward their keep, but the program is subsidized by generous friends in the U.S. and by the ministry of education.

The approach is challenging, even provocative, Benjie told us. To stimulate fresh thinking, the young people are on opening day asked to line up at one of three stations with which they most closely identify. One is labeled "Israeli." The second, "Jew" and the third, "Human Being." In the ensuing discussions, they must justify their choice, and after much self-analysis there is frequent changing of stations. The important thing is to explore; there are no definitive answers. They are taught to search and that, after all is the highest form of education.

No wonder that for every session of the seminars there are more applicants than they have room for. Since the adults on both sides are for the most part already beyond reason, perhaps this work among the youth may hold out great hope and promise for the future in Israel.

World-National

Despite opposition from President...

U.S. Congress increases grants to the Israelis

By
JOE POLAKOFF

WASHINGTON — The U.S. Congress sent two pro-Israeli messages to President Reagan while King Hussein was in Washington last week for summit talks with Reagan on Jordan's role in the Mideast peace process.

The Congress voted an increase in the grants to Israel under the foreign aid bill without discussion either on the Senate or the House floor, during the final passage of the legislation that allocated to Israel $1,700,000,000 in military aid, of which $750 million is not to be repaid, and $785 million in economic assistance — all of it in grants.

The Reagan administration had proposed to keep the grants to $500 million in the military allocation and two-thirds of the economic portion.

It lobbied strenously in the Congress against any change in these figures on the ground that any increase would be seen as indicating to the Arabs that Israel was being rewarded for its Lebanon incursion.

Despite the administration's lobbying, Senate and House committees approved increases in grant aid to Israel. In the Senate-House conference which ironed out the differences between the Senate and House versions, the House version, which had the lower amounts, was adopted.

Shortly before the first action on the aid bill, a bipartisan letter was signed by 182 members of the House of Representatives from 39 states, calling on Reagan not to provide sophisticated arms to Jordan unless Hussein agreed to enter the peace talks that the U.S. President had proposed on Sept. 1.

Five Republicans and five Democrats initiated the letter to the President.

There were indications before Hussein's arrival that the Reagan administration would provide Jordan with F-20 warplanes and the latest missile launchers which the king had been seeking, along with F-16 fighter aircraft.

The state department said after the congressional letter became known that it received no "formal request" from Jordan for the equipment and also indicated that Israel's security would be taken into account when the proposed request from Jordan is received.

Israel launches drive to aid Falashas

[Cont'd. from page 1]

Canadian Association for Ethiopian Jewry, was more guarded in his reaction. He said the move was a concrete step, but all actions would still have to be predicated on the actions of the Ethiopian government.

"Right now the Ethiopian government is not obsessed with the Falashas. They have other priorities," he said.

Later in an interview, Zaigerman explained the timing of the decision was based on a number of factors, including the persistent efforts by Diaspora committees and the changing domestic conditions in Ethiopia.

He said the Marxist African country is in dire economic straits, and is seeking to develop closer ties with Western nations.

The Ethiopians, he added, need Western financial assistance and tourists, and in an effort to promote themselves, the government recently allowed a Reuters correspondent to visit the country.

The government reportedly told Reuters that an Israeli delegation wishing to visit the Falashas would be permitted to do so, Zaigerman said.

"There is a possibility the Ethiopian government will change its mind," he said, "but we must work at this publicly . . . at the United Nations and at every major international conference. We have to put pressure on them."

Zaigerman, who is on the Knesset foreign relations and defence committee, expressed cautious enthusiasm about the newly-opened Israeli talks with Lebanon. He said the direct negotiations offered a good chance for normalization with Lebanon, but he ruled out the possibility of a formal peace treaty for the time being.

"Normalization, which could mean open borders, commercial and labor exchanges and a security guarantee in the north, is more important now than a formal treaty," he said, adding, "a peace treaty with Lebanon and without the other Arab countries would be somewhat empty."

Zaigerman's remarks echoed sentiments expressed earlier at the conference by another Israeli official, ambassador to Canada Yeshayahu Anug. Anug told the opening night audience that normalization was a conceivable goal and would represent a major breakthrough.

He predicted the initial stage of negotiations would last two to three weeks, and "all that can be settled at this stage will be."

Anti-semitism is reported on increase as result of U.S. economic recession

ORLANDO, Fla. —

The economic recession has caused rising anti-semitism and threatened the stability of Jewish communities throughout North America.

That was the conclusion of the National Association of Jewish Vocational Services holding its 43rd annual conference here recently. The association is the co-ordinating body for vocational services agencies in Canada, the U.S. and Israel, whose agencies serve more than 200,000 persons annually.

In a statement, the board of directors of the association expressed concern about latent anti-semitism that was beginning to surface as a result of the impact of the pinched economy.

Because of the recession, the statement added, Jewish communities throughout North America "are finding themselves facing a most serious and potentially devastating problem."

The statement continued:

"Many Jews are concentrated in areas that have been hardest hit by the economic recession and simultaneous massive budget cuts on the part of the federal government. We thus find large numbers of Jewish professionals in human services, health, education and government unemployed, many for the first time in their lives.

"We find an ever-growing number of small businessmen facing bankruptcy.

"We find large numbers of young Jewish college graduates without any opportunity for employment and a growing number of young Jewish high school and college students who are beginning to feel that it does not pay to complete their education and who are becoming increasingly discouraged and vocationally confused.

"All of this is leading to an alarming increase in case loads of our communal service agencies, which have to deal with mental health, drug and alcoholism problems, much of which can be traced to the effects of unemployment.

"When middle-class families break up, when single-parent heads of households cannot earn even a basic subsistence, when many are finding themselves in danger of losing their homes, unable to make mortgage payments, when families find it difficult to meet minimal obligations to their synagogues and parents cannot pay the dues of the local community centre, we have to face the fact that the economic and social stability of our Jewish middle-class families is becoming an endangered species."

The association urged the leadership of Jewish communities to develop "a unified plan of action which addresses this growing danger."

Terrorists hit at Australian Jews

SYDNEY, Australia [JTA] —

An explosion in a stairwell of the building housing the Israeli consulate here injured two persons last week, according to police.

At the same time, two bombs exploded in a parking lot of a Jewish social club in the suburb of Bondi. No one was injured in the latter bombing.

A group calling itself the Organization for the Liberation of Lebanon of All Foreigners, believed to be an extreme right wing group, called a local Jewish agency claiming responsibility and warned of similar attacks in Australia against Israel and Jewish instalations unless Israel withdraws its forces from Lebanon.

There are large Jewish and Lebanese communities living in separate parts of the city, and there have been no previous reports of serious violence between them.

Officials said that an elite anti-terrorist squad has been mobilized to coordinate police action in finding the culprit or culprits responsible for the two bombings.

Socialist International favors Reagan plan PLUS Fez declaration

PARIS [JTA] —

The Socialist International, representing Socialist parties around the world, last week called for the evacuation of all foreign troops from Lebanon, specifically referring to Israeli forces.

The Socialist delegates declared that the solution of the Mideast problem must be based on President Ronald Reagan's September peace plan plus the eight principles of the declaration on the Israeli-Arab conflict issued by the Arab League Conference in Fez, Morocco.

The Fez declaration included calls for the withdrawal of Israel from "all Arab territories occupied in 1967," including Jerusalem; the dismantling of settlements "established by Israel on the Arab territories after 1967;" the "reaffirmation of the Palestinian people's right to self-determination . . . under the leadership of the PLO, its sole and legitimate representative;" and the "establishment of an independent Palestinian state" with Jerusalem as its capital.

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SPECIAL SEASON RATES

"Sense of responsibility to community"

Beth Jacob annual dinner stresses school's values

By SUZANNE WINTROB

TORONTO — The future of the Jewish community is being built by the graduates of Beth Jacob High School, said the school's principal at the 22nd annual banquet last week.

"A graduate from Beth Jacob comes out with an integrated personality," said Rabbi Akiva Stefansky. "She has a sense of belonging because she is a part of the history of Abraham, Isaac, and Jacob. And she acquires an authentic value system which you can only acquire through a Torah education.

"She feels secure in the role of 'the woman of valor' she will eventually assume."

Stefansky stressed that the guidelines of the ministry of education are upheld without conflict from the Hebrew studies. Beth Jacob students, he said, graduate with more than the number of credits required for the secondary school graduation diploma (grade 12).

Last year, grade 13 courses were offered into grade 12, enabling students to graduate from grade 12 lacking only two grade 13 credits. These two courses are taken during the teachers' seminary, a 2-year program which involves intensive Jewish learning.

Graduates of Beth Jacob continue to belong to the school. "They attend shiurim (study classes) and participate in many activities of charity in the community. They leave Beth Jacob with a sense of responsibility to the community," said Stefansky.

Rabbi Samuel Klein, chairman of the banquet, said the strength of Beth Jacob is its character-building, "a deeprooted love and commitment to the values and feelings of Yiddishkeit."

Also present at the banquet, held at the Constellation Hotel, was the school's co-president, Ernest Werner, who reported a $312,000 deficit for the current academic year.

"This amount must be raised through donations from the community in order to keep the school functioning," Werner said.

Among the guests was a delegation from Steeles College Memorial: vice-president Gordon Donsky, treasurer Emmanuel Don and manager Ely Benmergui.

"They are here because they want to do their utmost by way of contributions — monetary and in terms of work — for the wellbeing of Beth Jacob in the future," said Rabbi Klein.

Guest speaker Rabbi Avrohom Marmorstein, rabbi of Congregation Ohab Zedek in Manhattan, said: "We are honoring here all those who recognize that to keep Torah we must work hard. Our commitment is to the learning of Torah and its institutions."

The evening included a cantorial rendition by Cantor Harold Klein, of Shaarei Shomayim Congregation, and a presentation of the Boruch Nussbaum Memorial Scholarship. It was presented by vice-president of the Beth Jacob Women's League, Mrs. Eva Davidovits, to Devorah Basser and Adina Wagner, both 16, for excellence in academics and midot (values).

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Organizations and People

What's New

By MIRIAM CHINSKY

HOME HOSPITALITY

Do you know an out-of-town Jewish student in Toronto who would like to join a family for Shabbat or Yom Tov? Are you a family which might like to have a student away from home join your Shabbat and Holy Day observances? The United Synagogue of America Ontario Region is co-ordinating home hospitality for students and families.

For more information, contact the regional office at 781-6908.

A NEW NAME

At a general meeting this month, members of the North Peel Jewish Association voted to officially change the name to Har Tikvah Congregation of Brampton.

KOSHER DIRECTORY

The Orthodox Union announces publication of a comprehensive 1983 Kosher Directory covering over 10,000 products. The 80-page guide lists consumer, industrial and institutional products as well as services certified kosher under OU rabbinic supervision.

Over 800 companies throughout the world currently produce OU-endorsed goods, in categories as diverse as meat and ice cream, plus such items as quiches, milk and cheese substitutes and Chinese foods. OU-supervised hotels, restaurants, and summer camps are also included in the colorful 8½ x 11 publication, along with a clear, concise explanation of the laws of kashruth.

The Orthodox Union will make the guide available to its 1,000 member congregations, and will distribute it for purchase to synagogue gift shops and Jewish book stores nationwide. Copies can be ordered directly from: Orthodox Union/Kosher Directory, 45 West 36 St., New York, NY 10018, at $2.50 per book (prepaid, including postage and handling). For further information, call (212) 563-4000.

MAYOR'S BLOOD CLINIC

Give the gift of life at the city of North York's annual mayor's blood donor clinic, Wednesday, Jan. 5. The clinic will operate from 10 a.m.-8.30 p.m. at North York City Hall, 5100 Yonge St.

Donors will be treated to refreshments and entertained by strolling troubadors and minstrels, juggling clowns and magicians. All donors will be presented with special certificates of appreciation.

For more information call 224-6085.

DINNER FOR KUSHNER

Beth Tzedec Synagogue is holding a special Friday night Shabbat dinner on Jan. 28 in honor of **Gordon Kushner**, who has served the synagogue as its director of music since 1956. All those who would like to honor him and to wish him well in his ongoing career are invited to attend.

Further details and information regarding reservations can be obtained through the synagogue office, 781-3511. Prepaid reservations must be made by Monday, Jan. 24.

USDS TRIVIA NIGHT

"It's gonna be wild! It's gonna be crazy! But it's gonna be fun . . . so don't miss it — the United Synagogue Day Schools Parents' Association first annual Trivia Night, set for Saturday, Jan. 8 at 8.30 p.m. in Beth Tzedec Congregation Mezzanine Hall, 1700 Bathurst St." That's the word from the USDS.

Arrange to come with your own group of 8-10 people or come and be seated with others. Compete as a team with your mates. If you don't know the answer, perhaps someone else will. You supply the brainpower, USDS Parents supply the fun, prizes and refreshments.

Cost is $10 per person. To reserve, call **Eileen Seigel**, 224-1041.

MP TO SPEAK

The Couples Group of Kehillat Shaarei Torah of Toronto, the North East Hebrew Congregation, will meet on Saturday evening, Jan. 8. The guest will be **David Smith** MP, who will discuss his recent trip to the Soviet Union and the plight of the Jews there. For further information contact **Les** and Ira **Nevsky**, 886-0909, or the shul office, 630-6304.

Officers and board members elected at the recent annual congregational meeting held by Kehillat Shaarei Torah are: **Dani Nussbaum**, president; **Bernard Isaacs**, vice-president; **Norman Mosselson**, vice-president; **Dr. Sam Greenspan**, gabbai. Members of the board in addition to the officers are: **Roy Arluck, David Beigel, Les Nevsky, Jacquie Oppenheimer, Dr. Gerald Urbach, Joel Weisblott, Sam Zeifman**.

Nussbaum announced a full-fledged campaign to find a permanent location for the shul.

Membership is invited. For details, phone the office, 630-6304.

WORKOUT — FOR CHARITY

After a holiday season filled with partying and late hours, why not start off 1983 on a new foot. Participate in the special Workout Day Marathon at The Workout, 2362A Yonge St. (just north of Eglinton) on Sunday, Jan. 2, from 10 a.m. until 4 p.m. You'll be getting into shape and at the same time donating to The Ontario Heart Foundation.

The Workout's instructors will take you through 15-minute sessions emphasizing specific parts of the body — arms, legs, thighs, upper and lower back, and abdomen. And, to strengthen the heart and improve breathing, there is the all-important cardio-vascular workout portion.

The cost is $2 for each 15-minute segment, and all proceeds will go to The Ontario Heart Foundation. Non-members are welcome.

JIGSAW BARGAIN

Jigsaw puzzle addicts can pick up a special bargain and have pleasure in the knowledge that their addiction will help support the Shaare Zedek Hospital in Jerusalem. A number of 500-piece Super Puzzle, with European scenes, are on sale at $4 each. They sell regularly for approximately $10. For information call 781-3584.

SHAARE ZEDEK FILM

Hand in Hand, a new videofilm produced at the Shaare Zedek Medical Centre in Jerusalem, is available for viewing by groups and individuals. Compatible with the VHS home video machine, the film runs for approximately 10 minutes. Also on the tape is an interview with **Dr. Gisella Perl**, the "angel of Auschwitz" and a staff gynecologist at Shaare Zedek, which was conducted for CBS television in New York.

For information on this presentation, call the Canadian Shaare Zedek Hospital Foundation, (416) 781-3584.

DORIS' MUSICAL SHOW

Doris' Musical Show, a group of versatile senior entertainers of the Bernard Betel Centre for Creative Living, under the direction of **Doris Fleishman**, accompanied by pianist **Elaine Duff**, will perform at the Centre, 1003 Steeles Ave. W. on Wednesday, Jan. 5 at 1.15 p.m. Everyone is welcome.

All shows for January and February have been declined, since several of the performers will be on winter holiday. However, Wednesday morning rehearsals at the Centre will continue as usual from 10-11.30, and visitors are welcome.

For more information phone 248-4764 or 222-7422.

JEWISH PUBLIC LIBRARY

Nathan Garnick continues with the Life in Literature series at the Jewish Public Library, 22 Glen Park Ave. On Sunday, Jan. 9 at 8 p.m., he will focus on the sacrifice of intellectual life for material gain as exemplified in The Rise of David Levinsky, by **Abraham Cahan**.

BBYO SEEKING ADVISORS

B'nai B'rith Youth Organization is starting several new boys' and girls' chapters in Toronto, and needs volunteer advisors for these groups. Qualifications include a good Jewish background with strong skills, and interest in working with Jewish youth 14 to 17 years of age.

The advisors will be responsible for attending all chapter meetings, usually held every other Sunday, and supervising chapter programs. If you have a genuine liking for youth and enjoy working with and helping people, call **Sonia Shron** at BBYO, 635-9411, for additional information.

3-PART SERIES

Temple Har Zion has just completed a 3-part series on the Birth of Israel, as part of its continuing adult education schedule. The Prelude demonstrated that Zionism began with Abraham and was always integral to Judaism. The Beginnings traced the early years of world Zionism and Herzl's World Zionist Organization. The Betrayal focused on Britain's denial of the Balfour Declaration promises.

CHANUKAH PHONE CALLS

The annual Chanukah phone calls sponsored at Baycrest Centre for Geriatric Care by Wilson Heights Lodge B'nai B'rith have inspired yet another Toronto organization, and a California group, to adopt similar programs.

At Baycrest, residents are given the opportunity to speak to their loved ones anywhere in the world. Calls were made this year to such countries as the Soviet Union, Australia and Argentina.

Now, the Canadian National Institute for the Blind, whose representatives were present at Baycrest on Dec. 19 for this year's calls, has instituted Christmas calls, and a B'nai B'rith Lodge in California also had Chanukah calls.

It is hoped that more organizations will establish this heart warming custom.

SCIENCE FAIR

An aim of the Technion Science Fair is to encourage Ontario youth to explore and develop their talents and skills in the fields of applied science and technology. High school (grade 9 and up), community college and university undergraduate students are invited to submit applications to display their original projects in the fields of applied science and technology. These will be on view at the Ontario Science Centre April 27-May 1, and prizes will be awarded.

First prize is a month's study-tour at the Technion-Israel Institute of Technology. Second prize is a personal computer.

The Technion Science Fair is sponsored by the Canadian Technion Society. Further information and applications are available from **Debra Eklove**, Technion Science Fair, 2828 Bathurst St., Suite 603, Toronto, M6B 3A7, phone (416) 789-4545.

BRIDGE BOOKS NEEDED

Beginning and intermediate bridge instruction by a volunteer teacher is now available to Jewish Home for the Aged residents. However, a library on the game is needed. If you have books on bridge which you are willing to lend, please call Volunteer Services, 789-5131, ext. 288.

HAMILTON PW

The Hamilton Pioneer Women will learn how to keep limber, useful and calm, at their next meeting on Wedensday, Jan. 5, 8 p.m. at 7 Delbrook Ct., Hamilton.

Norma Barkin, yoga instructor with the North York YMCA, will demonstrate that When Nothing Seems to Help, Yoga Can.

For more information call hostess **Rita Baumgarten**, 525-8008 in Hamilton, or Pioneer Women office, 636-5425 in Toronto.

AMBASSADOR'S RECEPTION

The Canadian ambassador to Israel, **Vernon G. Turner and Mrs. Turner** will host a reception at the ambassador's residence in Ramat Hasharon on Jan. 6 to honor the publication in Hebrew of 25 Top Canadian Prose Writers: An Anthology. The book is a joint project of The Canadian Publishing Foundation and Yachdav United Publishers Ltd. of Tel Aviv.

About 90 couples have been invited to the reception representing the following: the board of directors of the Book Publishers Association of Israel, directors of Yachdav, the board of the Israeli Hebrew Writers Association, representatives of the ministry of culture and education and the ministry of commerce and industry, directors of the Hebrew Book Council and directors of the Jerusalem International Book Fair, professors of Hebrew literature and professors of English literature in the Israeli universities, literary editors of the media, and others.

FOLKDANCE AT U OF T

Here's something different in dance courses. Dance of the World's Peoples, organized by the School of Physical and Health Education at the University of Toronto, provides an opportunity to learn about the customs of a variety of cultures and to get a little exercise.

Each session will feature an hour lecture on the cultural background of the type of dance followed by actual dancing. No previous dance experience is necessary.

The folkdances of Israel, Macedonia, Scotland, the Ukraine, India, Scandinavia and Canada will be studied.

Cost for the 10 sessions, Thursdays, 7-9 p.m. Jan. 13 through March 17, is $95. To inquire further, contact **Dr. Ed Thompson** at the School of Physical and Health Education, 978-4810.

SINGLES

Attention Single Parents — a celebration is being held on Dec. 31, 8.30 p.m. at the home of **Fran Dalal**. The price, $15 per person, includes buffet dinner and wine. No date necessary. Reservations are a must. For additional information call 494-5898 (daytime) or 886-1567 (evenings).

The **Jewish Community Singles [25-35]** invite you to join in for an evening of ice skating on Thursday, Dec. 30 at 8 p.m., Forest Hill Arena (Chaplin Cres. above Eglinton). Rentals are available. Look for **Jerry**. For more information call **Ruth Goodman**, 636-1880, ext. 31.

The holidays can be a lonely time for many singles and **Project Connect** can help. Call just to talk . . . or to discuss a crisis situation.

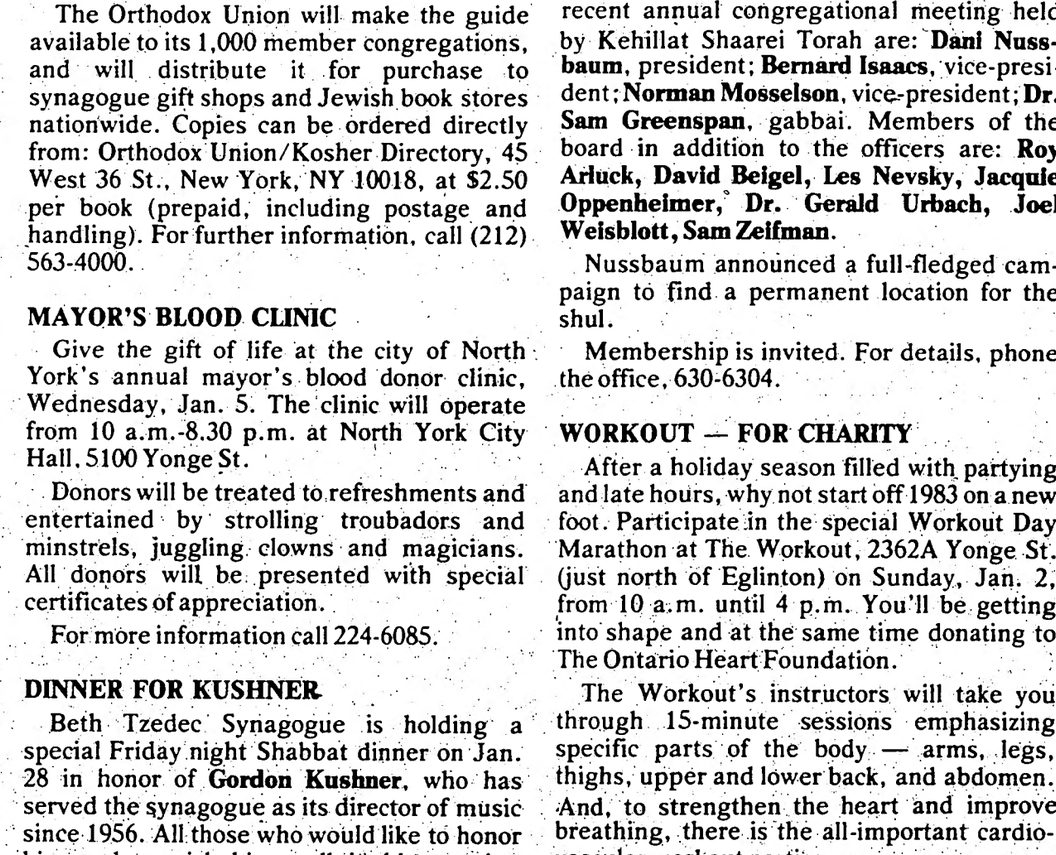
Information referral and details of activities are also provided.

Trained volunteers are ready to be connected to recent singles in need of emotional support in the one-to-one program.

Call the switchboard, 497-4494, and 497-4393, Monday to Thursday 6-9 p.m., and Sunday, 10 a.m.-4 p.m.

On four consecutive Monday evenings in January the **Jewish Community Centre Singles [35-49]** are presenting Great Movie Classics. The Grapes of Wrath will be shown

[Cont'd. on page 11]



ANOTHER TERM

Metropolitan Toronto Chairman Paul Godfrey [standing, right] was sworn in recently for another 3-year term by Robert Kaplan, federal solicitor-general. Both wore yarmulkes for the occasion. Godfrey has been Metro chairman since 1973.

Organizations and People

What's New

[Cont'd. from page 10]

on Monday, Jan. 3 at 7.45 p.m., room 203, 4588 Bathurst St. Here's an opportunity to see a memorable film, then linger over a cup of coffee. There is a refreshment fee only.

Alternative [25-35] are looking forward to a country weekend at Maple Lake Resort, Jan. 28-30. There will be skiing, sauna, movies, kosher gourmet food and more. Cost is $85 for members, $90 non-members. Carpools will be arranged. Application deadline is Jan. 4. For more information call (416) 783-0175.

Dimensions is having a New Year's Day bash with disc jockey, wine and cheese, at 7 Brill Cres. (Bathurst and Finch area) Saturday, Jan. 1, 8 p.m. Proceeds will go to UJA. For more information call **Marshall**, 222-1352, or **Harvey**, 224-0733. Admission is $3 per person.

NE SINGLE PARENTS

The **North-East Jewish Single Parents** group is planning an adult program for Wednesday, Jan. 5 at 8.30 p.m. at the JCC Valley, 7015 Leslie St. (north of Steeles).

Employment and career counsellor **Jacob Wisenthal**, will evaluate Changing Careers of Jobs.

Admission is $1 for members, $2 non-members. For additional information call **Kel**, 222-1757, or **Susanne Levine**, 889-0813.

FOR SENIORS

On Sunday, Jan. 2, **Shalom Village**, 70 Macklin St. N., Hamilton, in its Celebrity Series, will feature a surprise guest outlining, "This is My Life," at 2 p.m. in the lounge. And, on Jan. 5, also at Shalom Village, **Gloria Silverman** continues with her discussion group considering Jewish culture. The group meets in the lounge at 1.30 p.m.

Residents of the **Jewish Home for the Aged**, their children, grandchildren and great-grandchildren, attend the Men's Service Group Chanukah brunch this month. Pupils of the Bialik Hebrew Day School entertained with Yiddish songs.

As part of their confirmation class at St. Margaret School, North York, 25 teen-agers are volunteers at Baycrest for the academic year. The students, taught by **Bill Ennis**, are involved in various after-school programs throughout the centre.

Beth Tzedec Friendship Club will meet Tuesday, Jan. 4, 1.15 p.m., at 1700 Bathurst St., to hear marriage and family therapist **Jenny Volpe Klotz**, explain Coping With Stress. Everyone is welcome. Coffee and cake will be served. Admission for non-members is $1.

About People

NEW AFTAU PRESIDENT

Rabbi Herbert A. Friedman, who made aliya from the U.S. with his family in 1971, has been elected president of the American Friends of Tel Aviv University (AFTAU).

Rabbi Friedman

Described by AFTU executive committee chairman **Walter P. Stern** as "an innovative thinker and energetic doer" who has initiated many methods now in general use for fund raising throughout the world, Friedman served as executive vice-chairman of the United Jewish Appeal from 1955 to 1970.

FOR SOVIET JEWRY

Toronto Section executives of the National Council of Jewish Women recently discussed an intensification of their campaign for Soviet Jewry. Shown, from left, are: Eleanor Cooper, vice-president, education; Betty Stone, executive director; Patricia Starr, president; Lesley Miller, vice-president, service; Beverley Fainer, assistant vice-president; and Jeanette Goldman, national Soviet Jewry chairman.

He was a chaplain with a U.S. infantry division in Germany during and after World War II, and later served as assistant advisor on Jewish affairs to **General Lucius Clay**.

(During that period he was secretly recruited into the Haganah and worked in the illegal immigration operation, Aliya Bet. He was subsequently decorated by the state of Israel.

YORK ELECTS COHON

George A. Cohon is one of three new members elected to the board of governors of York University. Cohon, who is president and chief executive officer of McDonald's Restaurants of Canada Ltd., is also a director of Canada Post Corporation, The Canadian Jewish News and the Muscular Dystrophy Association of Canada.

OPTOMETRIST APPOINTED

Dr. Barry S. Winter has been appointed Ontario Association of Optometrists' representative to the board of directors of the Canadian Association of Optometrists, Ottawa. Dr. Winter is the immediate past president of the Ontario Association of Optometrists, and he continues as an active member of its board, chairing several committees.

Dr. Winter lives in Toronto with his wife **Lucille**, and three sons, **Mark**, **David** and **Michael**. A Fellow of the American Academy of Optometry, and a member of B'nai B'rith, he is also a sports enthusiast.

BOARD CHAIRMAN

Mae Waese, turstee for Ward 7 in the city of North York, has been elected chairman of the Board of Education of that city.

A major commitment for Waese is the development of harmonious race relations. She was employed by the Urban Alliance on Race Relations as project co-ordinator, and is presently serving with the North York mayor's committee on community, race and ethnic relations.

She has served on planning committees of the North York Education and Community Council, the Ontario Federation of Home and School Associations, and the North York Public Library Board.

For singles and families

Summer living experience offered in Israel

By TAMMY KAROL

TORONTO — A new family program designed to bring 1,000 North American and West European Jews to Israel this summer is now available also for single men between 35 to 45 and single women between 28 and 40, Harry Wolle, regional director of the Israel Aliyah Centre here announced last week.

Both religious and non-religious curricula are offered for people interested in this 4-week July or August program, he said.

Project Elef (1,000), sponsored in Israel by the Jewish Agency's immigration and absorption department, is part of an effort to give Diaspora Jews "a more intimate knowledge of Israeli life."

As well, it provides participants with the opportunity to look at career, housing and educational options in the country.

Schedules will be tailored to suit each person, providing a choice of work activity and seminars geared to individual needs and locational preference.

Participants will reside primarily in absorption centres, in guest houses on kibbutzim and moshavim, or in special accommodations in the settlements.

Each person will select from a choice of work activities and programs. They include: an educational program in Jewish history and Torah study, living and working on a settlement in Judea and Samaria, assisting in an Israeli army emergency warehouse, experiencing kibbutz living, and working in a Jewish National Fund forest project.

As well, each visitor will be guided through the program by a host family in Israel. This will enable participants to be integrated into Israeli life as much as possible during their stay.

Participants will shop where the Israelis shop, work with them, share in their pastimes, and study at their schools.

Wolle claims "adoption" by a host family helps the newcomer adapt easier to living in Israel. He and his family made aliya in 1978, and stayed at an absorption centre in Mevasseret Zion, near Jerusalem, for six months. During that time, he told The CJN, "a family from a nearby kibbutz came to visit us, and they greatly improved our Hebrew."

According to Wolle, Project Elef is a "living and not a touring experience.... It is geared for first-timers as well as those who have visited frequently," he said.

No aliya commitment is required since this is purely an experimental program. But Wolle hopes it will kindle the light for future aliya in priority areas such as the Galil, Samaria and Judea.

According to Wolle, national Jewish and Zionist organizations, as well as Jewish schools and synagogues will be receiving detailed information about Project Elef in the future.

Details about prices, accommodations and locations can be obtained from Wolle at the Israel Aliyah Centre, 1110 Finch Ave. W., Suite 700, Downsview, M3J 2T2, (416) 665-7772.

Information about short-term summer programs in Israel (tours, kibbutzim, camps) is also available in Toronto from Israel Kroll at the Israel Program Centre, 1000 Finch Ave. W.

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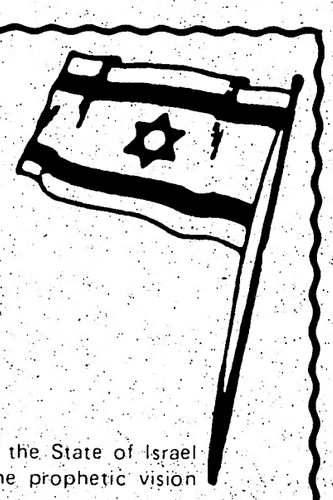

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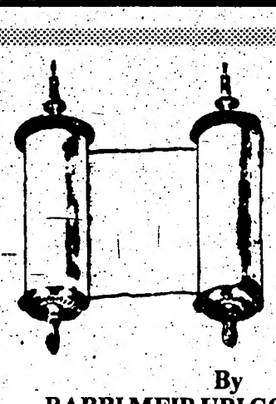
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Vayechi

G-d has to help in everything. Whatever our plans, the Al-mighty must be part of them.

The holy Baal Shem Tov once sent two of his disciples to Hungary to get wine for Passover. They fulfilled their task with the utmost care. They watched the grapes at harvest, supervised the pressings, and protected the barrels from the slightest impurity.

With painstaking diligence they brought the barrels of wine back to their rabbi, but — alas! — just at the entrance to the town something happened that made the wine unkosher.

The chassidim went to their rabbi with broken hearts, but he reassured them: "It is not your fault. You did everything humanly possible. But you were so busy with your protection, that you forgot and did not leave room for the Al-mighty to also take part in its protection."

As much as a human being watches, he still requires G-d's support. Jacob cried when he blessed his children: "Lee-shuascha kiviti Hashem . . . For thy salvation I wait, O L-rd ..."

Children are more precious than wine. They come into the world like beautiful, green grapes. They must be pressed and allowed to mature. How will our children turn out — will they be full of spiritual richness, or will they turn sour? We must fight to save the neshamas of our young.

Consider . . . when Jacob blessed his grandchildren Menasseh and Ephraim, he switched hands. His right hand went out to Ephraim, the younger, and his left hand to the older. Why? Explains the Al Hatorah: It shows that the younger a child is, the more it is that the right hand be set out to him to guide and support him on the proper way. Auch un vay when a parent comes crying to a rabbi about a grown child who has strayed from the Jewish way. What can be done then? Jewish children must be taught from the moment they are born.

What does Jewish education mean? It doesn't just mean so many books, tests and report cards. A child must feel G-d and Yiddishkeit in his bones.

When Jacob blessed his grandchildren, he declared: "V'yidgu lrov bkerev ha'aretz . . . And let them increase like fish in the midst of the earth . . ."

Increase like fish? Why fish? Why not like birds, or sheep. Why fish? But there is a great difference between fish and other species. A lamb is kosher, or a cow . . . But anywhere along the process — in the slaughtering, the inspection, the soaking, or salting — it can be made unkosher. Born kosher, but made treif.

Not fish. A fish is born kosher, like a carp, or a whitefish, and it can never become unkosher. So with Jewish children. They must be given such a love of Torah, or mitzvot, that come all the pay TVs and all the yetzer horahs, they still remain sacred to G-d.

Shabbat Shalom.

She's aged 90...

Israel trip is her birthday surprise

By
TAMMY KAROL

TORONTO —

Aug. 16 was no ordinary day for Fanny Faber.

The spry Forest Hill resident turned 90 last summer, and her birthday surprise was a first-ever trip to Israel with granddaughter Susan Sanborne, 36, an architectural furniture saleswoman who lives in New York.

The 2½-week trip, from Oct. 21 to Nov. 7, was arranged by her family through a New York travel agency.

Mrs. Faber has two sons, Kalman, a doctor in Philadelphia, and David, manager of the family clothing store in Toronto's Manulife Centre. As well she has 16 grandchildren and six great grandchildren. A third son, Avrum, was killed in World War II, and her husband, Henry died 12 years ago.

The Israel trip included a 3-day stopover in England via British Airways — also a first for Faber who had never been outside North America, and auto tours in England and Israel.

It was definitely no ordinary flight to Israel, Mrs. Faber recalled.

"Our plane was filled with chassidic Jews and for mincha and maariv they set up a table at the back of the plane and said their prayers."

"When we landed," she continued, "policemen were stationed around Ben-Gurion airport because of clashes between El Al employees. We were the last plane able to land that night before the airport closed."

Faber, whose parents came from Austria and instilled in her a feeling of Zionism, said she wanted to go to Israel in the past, but was unable to, due to her late husband's ill health.

She was formerly a membership chairman of Hadassah-WIZO, and is a life member of Mount Sinai and Baycrest Hospitals and a member of Holy Blossom Temple.

Of her recent trip, Mrs. Faber said: "You can't describe Israel. You must be there to appreciate it."

Both she and Susan are ready to return.

One of their most memorable experiences was spending shabbat in Jerusalem. Their activities included lighting two sabbath candles in the foyer of their hotel (the Jerusalem Plaza), praying at the new Great Synagogue, and enjoying a sumptuous 6-course hotel meal at the Plaza.

Fanny Faber, 90, poses with her Israeli tour guide Matti on her first trip to Israel, last month.

In Jerusalem, Mrs. Faber was also touched by bar mitzvah celebrations at the Western Wall, the architecture of the Old City and the new modern apartment buildings, and the lavish ornaments and Persian rugs at the Mosque of Omar.

Yet Tel Aviv is Mrs. Faber's preference.

It is more cosmopolitan and less crowded than Jerusalem, she noted.

Other places visited were Rishon Le Zion wineries, King Herod's Tomb, the Tomb of Rachel, the Dead Sea and several kibbutzim.

In Tel Aviv, the duo stayed at the Carlton Hotel and in Haifa they stayed at the Dan.

Although neither Mrs. Faber nor Sanborne speak Hebrew, they were impressed with the friendliness of Israelis and said they were invited to their homes.

"When we were in Rishon Le Zion, a lot of the Israelis couldn't get over my age, and wanted to know all about me and my family," Faber recalled.

"My lasting impression about the country," she said, "was that the Israelis built lush greenery out of what was once sand and stones.

"It's unbelievable ... you can see the finest orange groves and cotton fields in Israel . . . and in every store you can find the freshest of flowers and fruits."

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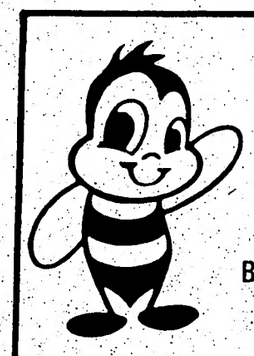

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JEW AND ARAB: A COMMON HERITAGE
SALEH MUKAMAL, President, Iraqi Jewish Association

Sunday, January 30, 10:15 a.m. - 12 noon
ISLAM AND JEWS IN THE MIDDLE AGES
SARAH TAIEB CARLEN, Doctoral Candidate "The Jews of North Africa"
DAVID SOFER, Program Coordinator, Iraqi Jewish Association

Sunday, February 6, 10:15 a.m. - 12 noon
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COMING EVENTS

בית צדק BETH TZEDEC

CORRECTION NOTICE: BETH MIDRASH
Elementary and Intermediate Conversation Hebrew classes, to be conducted by **Mrs. Rachel Brenner,** will be held on **MONDAY EVENINGS** starting **January 10** (and not on Wednesdays as previously advertised).

TUES., JAN. 4, 1:15 P.M. - **FRIENDSHIP CLUB PLUS 50. "COPING WITH STRESS".** Speaker: **Jenny Volpe Klotz,** Marriage & Family Therapist. Coffee and Cake. Non-members $1.00.

TUES., JAN. 11, 1:15 P.M. - **FRIENDSHIP CLUB PLUS 50. SLIDE PRESENTATION: "A VISIT TO PRAGUE".** Narrator: **Asst. Rabbi Lawrence Troster,** Beth Tzedec. Coffee and Cake. Non-members $1.00.

SAT., JAN. 15, 12 NOON, following services - **SHABBAT STUDY LUNCHEON.** Guest Speaker: **Rabbi Solomon Spiro.** Topic: **"Rabbi Joseph B. Soloveitchik - Philosopher of Jewish Law, Poet and Mystic on his 80th Birthday".** Paid reservations by Jan. 12. Adults $3.75, children under 12, $1.75.

SAT., JAN. 29, 9 A.M. - **Special SHABBAT SHIRA Service** conducted by **Rabbi J. Benjamin Friedberg,** featuring liturgical highlights, old and new, chanted by **Cantor Paul H. Kowarsky** with the **Beth Tzedec Choir and Choral Group,** directed by **Gordon Kushner.** Also participating in the chanting of the services: **Cantor Joseph Cooper.** Torah Portion led by **Cantor Morris Soberman.**

PROFESSOR ROBERT CHAZAN
Prominent Jewish Historian
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THE DR. EMIL AND BESSIE GLASER ANNUAL LECTURE
Weekend of January 21 to 23
THEME: "THE JEW IN THE GENTILE WORLD"

FRIDAY EVENING, JANUARY 21, 8:30 P.M.
"CLOSED UP IN THE GHETTO'S MEDIEVAL EXPERIENCE"

SATURDAY, JANUARY 22:
from the pulpit — **"FROM THE GHETTO TO ENLIGHTENMENT"**
Shabbat Study Luncheon, College Age Youth Group —
"LIVING AS A JEW IN A FREE AND MOBILE WORLD"

SUNDAY, JANUARY 23:
10 A.M. — **"THE JEW IN THE MODERN WORLD"**
3 P.M. — **"THE STATE OF JEWISH STUDIES ON CAMPUS"**

Organizations and People

Even Baskin-Robbins ice cream...

CJC reports more kosher products are available

TORONTO —

The availability of kosher products in Ontario and throughout Canada has increased over the past year, according to a recent report of the kashruth department of the Canadian Jewish Congress Orthodox Division.

Through arrangements worked out by the department and several Canadian and U.S. firms kosher meat, ice cream, chocolates and spices are among some of the items to which those who want to keep kosher have easier access.

The department, which strives to make kosher products and services available to the Jewish community and to publicize information regarding kashruth, covers its $500,000 operating costs through fees charged for supervision to over 100 manufacturers, as well as to caterers, local outlets, stores and restaurants, the report stated.

The department was successful in arranging with Miracle Foodmart (Steinberg's) to have kosher outlets serve the Jewish community in Toronto's Bathurst St. area and the northeast section of the city. It is hoped these services will be extended, the report states.

During the past year representatives of the department arranged supervision for a large chocolate company providing products in Canada and the U.S.; arranged with General Mills to provide a line of kosher products; struck a deal with Baskin-Robbins to provide kosher ice cream to the Jewish community; and granted supervision and certification to a large company that processes spices and other sundry items, as well as to a number of smaller manufacturers.

A detailed list of companies and products under supervision is available through the CJC offices.

Information dissemination concerning kosher products, services and cooking was also explained during the year.

Involvement in radio and television programs, special cooking courses in synagogues and other community centres and the circulation of recipes and menus to the community before Jewish holidays are among some of the department's publicity activities.

The division also has a portable kashruth display which is set up at community meetings, seminars and conferences, and a speakers' bureau which caters to both large and small gatherings. Arrangements for lecturers and the display can be made by calling the Congress office.

Cooking classes have recently been extended to the Thornhill area and its increasingly sizeable Jewish community.

Appointed mashgichim continue to inspect public institutions under supervision, such as Mount Sinai Hospital and Baycrest Home, Hospital and Terrace. Staffs at these institutions are periodically briefed on matters of kashruth and are under regular inspection.

And a new restaurant in downtown Toronto is the newest addition to the department's fold.

Because of the expansion and success of its work, the kashruth department is also in the process of looking for an assistant executive director to assume part of the ever-increasing workload. Interviews with young rabbis are currently taking place.

Chanukah's story studied

TORONTO —

The relevance of Chanukah to the current concern of assimilation was stressed at a recent multi-media presentation by Aish Hatorah, a Jewish adult education and outreach program.

A highlight of the evening was a forum on the question that is at the base of the 2,200-year-old event: "Would you give up your life to be a Jew?"

Said Baruch Rabinovich, an Aish Hatorah teacher and participant: "We were pleased with the turnout and the response." Similar evenings for the community will be held in the coming months.

The story of Chaunkah was relayed to an audience of about 50 as a video presentation purporting to describe the "discovery of the Dead Sea Video Scrolls."

The presentation was suspended at several points to allow the audience to debate the advantages and disadvantages of assimilation.

Discussions were held at two levels: from the viewpoint of Jews living in Judea during the Hellenistic period and from that of North American Jewry today.

Rabinovitch served as a resource person, providing the Torah view and implications of past and present events.

The conclusion, in the words of Rabinovich, was: "We have a beautiful heritage with strong beliefs. We should hold on to them at any cost."

Merle Koven is new Beth Israel president

KINGSTON —

Merle Koven was recently elected president of Beth Israel, an Orthodox congregation in Kingston with a membership of 125 families.

Koven, 40, formerly taught art and history here at the Victoria Public School, and now helps manage her husband's business.

Merle Koven

Although Koven has been urged to run for office on the Frontenac County board of education, she has decided to defer that plan and concentrate her efforts on the Jewish community.

"I have always wanted to serve my community and this (presidency) is the highest position in which I may serve our people," she told The CJN.

She will serve as president of Beth Israel for at least two years and a maximum of three. She is the first woman to be president of the congregation. Her grandfather, Hyman Rosen, was president of Beth Israel for 15 years.

Koven is a graduate of Kingston Collegiate and Vocational Institute, Carleton University and Toronto Teachers College.

She has worked locally for the Hadassah-WIZO, Israel Bonds and the United Israel Appeal Womens' Division.

Koven entered cheder at age 4, and was the first bat mitzvah ever in Kingston. As well, she helped many boys with their bar mitzvah studies.

She is daughter of Mr. and Mrs. Harry Rosen of Kingston and is the wife of Philip Koven.

Her husband has served as chairman of the UIA campaign, the Israel Bonds campaign and on various synagogue and secular committees, and her parents are both ardent community workers and philanthropists.

Outside community work, Koven's hobbies include painting, knitting, quilting and cooking.

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Parents Experiencing Perinatal Death Association

Loss of newborn child leads to thriving support group

By
TERRY BRODIE

TORONTO — Six years ago, on Rosh Hashanah, Gael Gilbert gave birth to a 2½-month premature boy. On that same day, her newborn son died.

Gilbert was shocked, depressed and miserable, and it took her a year to recover from her grief. But friends and family could not understand the intensity of her feelings . . . and she felt helpless and alone.

The baby's death was also surrounded by confusion. Because it was the Jewish New Year, Gilbert and her husband, Nathan, had trouble finding a rabbi, and were not sure whether the infant needed to be circumcised, named or mourned for the 7-day shiva, and how he could be buried.

The hospital wasn't much help, either, haranguing the parents to make arrangements for their child's burial.

The Gilberts say they soon discovered that Judaism does not recognize a person who hasn't lived at least 30 days, and the baby, unnamed, uncircumcised, and unmourned according to tradition, ended up in an unmarked cemetery plot — his parents are still unsure of the grave's exact location — along with other infants who had died an early death.

"Society," says Gilbert now, "does not recognize that a real person existed, that he has died and has to be buried with full rites so that his birth is not negated. Parents have to see that he was a person because it is very difficult to bury a fantasy."

It was because of her own ordeal that Gilbert, a year after her son's death, formed the Parents Experiencing Perinatal Death Association [PEPDA] a support group for parents who have suffered the loss of a child in the first month of life. It is the only organization of its kind in this country.

Death can come as a result of stillbirth, prematurity, birth defect, disease, accident or murder — any cause other than crib death, for which there is a separate support organization. While statistics are difficult to come by, Gilbert estimates that some 300 babies die annually before reaching their first month in the city of Toronto alone, and, more widely, about 5% of all babies born will not make it beyond the first 30 days.

"I decided that if I felt so awful, there must be other people going through it. Nobody knew what support I needed, so I had a responsibility to do something about it," says Gilbert. "What we are doing is providing the emotional support to parents at the important time when they need it most, making them come to terms with the death without bearing the burden of it."

Gilbert had a friend working at the Hospital for Sick Children who surreptitiously went through the files there in search of the names of parents who had also lost their children shortly after their birth. She called them all and found enough interest to hold an initial meeting.

That was five years ago. Today, the association operates three support groups in the Toronto area that meet about once a month. One is for parents whose babies have died within the last three months; another is for those who lost children about eight months ago; and, the third, dubbed "Preggies," is for women who have lost at least one child and are pregnant again. Some 60 people — husbands and wives — comprise the three groups.

Gilbert also matches up parents who call her seeking more individual support with other parents who have been through the same thing. Her association is listed with all hospitals and she sends out flyers about the organization.

All told, in the last five years, some 700 couples have been associated with PEPDA, some of whom lost their children as much as 30 years ago. That number doesn't include the thousands of letters and phone calls that Gilbert receives from across Canada and the United States, from anxious parents seeking information and advice on coping with a newborn's death.

Gilbert says the death of a new infant is largely misunderstood. "The intensity of grief is the same as that for any other person. Age is irrelevant," she says. "But society says that you hardly knew the baby, that you are young and can try again. Unfortunately, it doesn't work that way."

Gilbert says parents go through the same stages of grief for a newborn as for any other loved one. The process usually takes about a year, running the gamut from shock to denial to anger to guilt to loneliness to relief.

But the death of a newborn also carries with it many special problems. For the mother, aside from sorting out the emotional trauma and reactions of others, comes handling the physical effects of giving birth and all the planning, like leaving a job, for a future around a new life.

The father also has to deal emotionally with the death of the infant, but once he returns to his job, says Gilbert, the natural reaction from co-workers is to inquire about the wife's health and ignore the loss of the baby.

Grandparents who have lost a child tend to be more understanding, says Gilbert, than those who have never experienced it. While in generations past, families with several offspring were accustomed to losing some children to disease and mishap, today, she observes, "we have such faith in Modern science, we never assume anything will go wrong, and that makes it harder."

Then, too, there are all the arrangements for the funeral which can be problematic, as the Gilberts found out. And there are also other sticky matters, like the return to a normal sex life, the planning of another child, the explanations to other children in the family, and the coping, as a couple, with the loss and the emotional strains.

Without support, says Gilbert, all of this can lead to the demise of the family: studies have shown that an astounding 50 to 80% of couples who lose a newborn wind up in divorce court.

Gilbert advocates several measures, some seemingly unorthodox, to help come to terms with the baby's death. She encourages parents to name the child, to give him a proper burial and to go through all the religious rituals, like shiva and baptism. She also suggests that parents see and cradle the deceased infant, "no matter how deformed," bathe him, dress him up and take photographs to remember him.

"It's very important for parents to participate and to make the separation, to be able to say that was a real person, that he existed outside the womb, that something happened and he died, that he wasn't just a fantasy," says Gilbert. "They should do whatever they want and they should fight for it."

Gilbert also advises parents to set aside time together to discuss the death, to be as honest with surviving children as possible, to become physically close as soon as they can, but to wait a year before considering having another child.

Gilbert says some Reform Jewish rabbis have approached her about the possibility of conducting workshops for them — and she hopes that might make a difference in having Judaism become more receptive to helping parents who lose their children in the first 30 days.

"Judaism has to recognize these children," she says. "Parents shouldn't have to work it out by themselves."

Agrees Rabbi James Prosnit of Holy Blossom Temple, who is trying to set up the meeting with Gilbert: "The laws were made at a time when the infant mortality rate was so high that, I suspect, it was felt it was not helpful to the parents to go through the whole mourning process.

"But now that the mortality rate has come down, and the death is shocking for parents, I do think we need to refocus attention on this if it will help a parent."

Gilbert, now 31, says that if she had it to do over again, she would name, circumcise and sit shiva for her son. This year, her husband came home and announced that he had said kaddish for the baby, and she silently remembers him each year, as well.

Now the mother of two other children, Amy, 4, and Cara, 3, who was adopted, Gilbert says she has come to terms with the loss of her first son. "When I think of my child, I think he would have been 6 years old now, and in grade 1. That's not morbid and it's not depressing, it's part of me and a part I always want to remember."

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LETTERS TO THE EDITOR

Faculty response

As faculty members of York University, we would like to express our dismay at the general impression created by Gary Cohen's 2-part series on anti-semitism at York University.

All of us teach about anti-semitism in our courses; some of us are engaged in researching various aspects of the problem in Canada and elsewhere. Our interest in anti-semitism is not only scholarly, however. In our personal lives we are aware of and troubled by manifestations of anti-semtism in our society.

We were quite pleased to see that The CJN decided to report on recent incidents at York. We, too, are concerned about these occurrences and feel that the Jewish community should be kept aware of any and all anti-Jewish incidents. We should, however, like to offer the readers of The CJN our understanding of the situation at York.

1. These days when a minor student council functionary makes ugly anti-Zionist statements, that's hardly news.

What is news and deserves to be headlined is that the non-Jewish editors of the student newspaper at York asked for his resignation.

What is news and deserves to be headlined is that the non-Jewish president of the York Student Council asked for his resignation.

What is news and deserves to be headlined is that the Student Council, both Jews and non-Jews, voted overwhelmingly to ask for his resignation.

2. The major thesis of the articles — that anti-semitism is "rampant" and "a major part of the landscape" at York is substantiated only by JDL spokesmen. May one infer that your reporter was unable to find anyone on campus outside of the JDL who would be willing to make statements that would prove his argument?

3. In an in-depth article on attitudes towards Jews at York we feel that other points deserve to be mentioned for the sake of perspective.

Very few North American universities have as many Jewish and Zionist activities as York does. Virtually no other North American university accommodates Jews as York does by canceling classes on Rosh Hashanah and Yom Kippur and by Senate legislation which ensures that tests and examinations are not held on the Sabbath and Jewish holidays.

The university has, from its earliest years until today, initiated formal Jewish Studies programs and numerous conferences on matters of Jewish interest, including a recent one on anti-semitism.

York co-operates with Toronto's Jewish community on many joint projects.

York has established an exchange program with the Hebrew University. That program provides scholarships for York students to study in Israel and for Israelis to study at York.

York's president has consistently shown interest in and support for Jewish causes and has spoken out strongly against all racism on campus.

The situation at York should not be analyzed in a vacuum. It must be compared to that in other universities and in society at large. Intolerance of all minorities seems to be on the increase, and not just on university campuses.

There is anti-semitism at York, just as there is in society at large. There is probably more anti-semitism this year than last at York, just as there is in society at large. Still, we feel that York offers Jews, and, indeed, everyone, one of the most pleasant and vibrant work and study environments in North America today.

Prof. M. Brown
Prof. B. Halpern
Prof. M. Lockshin
Prof. S. Tanenzapf
Prof. M. Wasserman
Prof. M. Webber

* * *

It's the first

In her letter to you (CJN Nov. 25) Elaine B. Kahn argues that Bar-Ilan University is not the first in Israel to have an academic chair in Yiddish studies. No such claim has been made by Bar-Ilan. What Bar-Ilan **did** report was that it has become the first university in Israel where **Yiddish studies are taught in Yiddish.**

I hope this clarifies the matter for Ms. Kahn and your other readers.

Richard Cohen
New York, NY

* * *

Applies to others

Your editorial on Jacobo Timerman (CJN Dec. 16) hit the nail on the head. Unfortunately, your observations apply also to many of our intellectuals and religious leaders in this country. May they take heed of your comments.

Robert Baxter
Toronto

* * *

An appreciation

The Nov. 25 article on St. John Ambulance, by Miriam Chinsky, was much appreciated by everyone on our staff. Publicity of this quality does a great deal for our organization.

With friends like The Canadian Jewish News, our organization can not help but succeed.

Ann Nutter
Toronto

U of T Hillel director allays fears on campus

TORONTO —

In response to a 2-part CJN series on anti-semitism and anti-Zionism at York University, Rabbi Richard Hirsh, executive director of the B'nai B'rith Hillel Foundation at the University of Toronto, has tried, in a letter to The CJN, to allay fears that a similar situation exists on the U of T campus.

Rabbi Hirsh was reacting specifically to a statement by Meir Halevi, national director of the Jewish Defence League, who had told The CJN, "I would like to say Jewish blood will not be shed on the York or U of T campuses, but that's naive. There is going to be violence."

Hirsh wrote: "As director of the B'nai B'rith Hillel Foundation at the University of Toronto I feel it is important to let the Jewish community know that at our university, we have not had "bomb scares, obscene calls and hate mail" directed towards the Jewish students.

"We have not had physical confrontations between Jewish students and other campus organization members. The few incidents of hysterical anti-Zionism, mostly emanating from the Trotskyist League, have been relegated to the extreme fringe of the campus community.

"The Jewish community ought to know," Hirsh continued, "that the general university community [at the U of T] has been largely supportive of Israel and outspoken in denouncing acts of anti-semitism. The U of T student governing board [SAC] was exemplary in passing a resolution last October severing relations with the University of Ottawa until such time as the Ottawa Jewish Students Union was reinstated as a recognized campus club.

"The U of T newspapers, notably The Varsity, have been more than fair in their coverage of Israeli-related issues.

"The Varsity had a full editorial condemning, in the strongest terms, the increase in anti-semitism at campuses throughout Canada.

"In short, when assessing the situation at the U of T campus, the relatively few and minor incidents of an anti-Jewish nature must be viewed against the overwhelmingly stronger support of both Israel and the rights of Jewish students from the university community at large.

"As one who is certainly in a better position to know than Meir Halevi," he wrote, "I can say that predictions of violence and bloodshed at the U of T are baseless and unnecessarily provocative.

"We at the Hillel Foundation are, naturally, obliged to be vigilant in regard to matters such as have occurred on other campuses. But it is also incumbent on us to provide a fair and accurate assessment to the larger community of where things stand at the U of T.

"Reason, explanation, debate and protests have been, and will continue to be, more effective in the long run than the policy of confrontation and provocation favored by the Jewish Defence League," Hirsh concluded.

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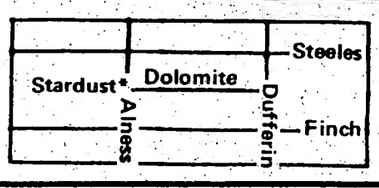

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Coincides with arrival of N. African immigrants

350 attend Sephardic shul's 25th anniversary

By
BEN KAYFETZ

TORONTO —

The 25th anniversary of Toronto's Magen David Sephardic Congregation was celebrated here recently and it was truly a happy event.

Their silver anniversary coincides with the 25th anniversary of the arrival in Canada of the first immigrants from Morocco and Tunisia.

We extend a hearty mazel tov to Magen David's congregation and its president, Maurice Benzacar. As a staff member of the Jewish Immigrant Aid Services of Canada, he has been responsible for the reception of thousands of Jewish newcomers here over the years.

But we'll return to history later. Let's talk of the more than 350 men and women, dressed in their festive finery, who came together recently for the celebratory dinner and dance at the Beth David B'nai Israel Beth Am Synagogue.

As an Ashkenazi of the Litvak variety, I came as a guest and was mighty

Maurice Benzacar

impressed by Benzacar's brief yet meaningful speech. His main thrust was this: "Toronto has been good for the Sephardim and the Sephardim have been good for Toronto."

Though the event was held in a synagogue of Russo-Polish provenance (albeit with a German-born rabbi), the menu was Jewish North African in content.

This is because the synagogue's permanent house caterer is a lady from Morocco who is totally ambidextrous in her cuisine, who can provide food "nusach Ashkenaz" or "nusach Sepharad," whichever is desired. The diners were offered couscous, followed by chicken a la marocaine (with cooked olives).

Entertainment was ecumenical in style. An orchestra from Montreal provided tangos, some Yiddish shtetl tunes, even a Russian otchi tchornya. But after a while, the band settled down to the real thing: Middle East music and song that was greeted rapturously by the celebrants, giving them a recollection of the more pleasant aspects of the life they left behind them.

And for North Americans like my wife and myself, the most intriguing part of the evening was the Oriental dancing. Though performed fully clothed and without a trace of immodesty, it is a fascinating cultural experience, combining sensuality with the utmost gracefulness and making full use of all the nimbleness of the body.

One usually thinks of this dance as acted out in the murky milieu of the casbah, with fezzed and turbaned spectators looking. Seeing it performed in these circumstances gives it a new and different look.

Officials and guests were there from the Jewish Immigrant Aid Services [which is the community agency most closely linked to the North African immigrants], the Canadian Jewish Congress and the United Jewish Appeal. They were duly introduced and identified though no speeches were delivered.

On behalf of himself and his wife, Judith — known for her zealous activity for Jews in Arab lands — Donald Carr, *Toronto community* leader, contributed a memorial lamp to the Magen David, a traditional artifact of Moroccan Jewish life.

It was a quarter century from the time 25 families, with names like Bensimon, Bendavid, Benzacar, Bensabat, Benamou, Amar, Attar, Attias, Corcos, Caro, and Perez who had come from Casablanca and other centres in former French Morocco had set up their first place of worship at the YMHA on Bloor at Spadina. They later moved to the quarters of a Galician chassidic rabbi on Brunswick Ave., following this by affiliation with the Labor Zionist Farband, and still later moving to their own quarters in North York, first in a renovated private dwelling, and finally, in 1978, in their present synagogue structure on McAllister Road.

The entire evening was a demonstration of the roots the newcomers have struck in their new home and their determination to be part of the Canadian mosaic, to be an integral part of Canada's Jewish community, and yet keep their own individuality and self-identity within that Jewish community.

The Magen David, incidentally, is not the only or even the larger segment of the city's Sephardim. On the same evening, the Petach Tikva Anshe Castilla was also holding its 25th anniversary. This is a congregation of Spanish-speaking Jews from Tangiers and the former Spanish Morocco, a segment which locally is larger in numbers and as well-organized.

In addition there are two smaller Sephardic chevrot who worship together, both in the Bathurst St. area.

Soviet Jews worse off

TORONTO —

The invasion of Afghanistan by the USSR in 1979 and the cooling of relations between Russia and the United States have resulted in a worsening of conditions for the Jews of the Soviet Union, according to Maxine Blendis, national director of the Soviet Jewry Committee for B'nai B'rith Canada.

Speaking at a Chanukah party of La Fraternite Lodge, the only francophone BB lodge in Toronto, Blendis compared today's Soviet Jewish heroes who "against odds apply to go to Israel, who learn what it is to be a Jew, who learn Hebrew in the Soviet Union," to the Maccabees of old "who also fought for the freedom to live like Jews."

Candles were lit at the meeting as a tribute to the Soviet Jews.

Blendis said the Soviets signed the Helsinki Act to encourage cultural rights, "but Jews are not permitted to open their own schools or to practice their religion. There have been no Chumashim printed since 1928 and there are no new talitim or tefillin available," she said.

She said that even though the Helsinki Act states parents should be able to choose the moral and religious education of their children, Jewish children are not permitted to learn Hebrew. "Quite the contrary," she stated. "Children of 4 years who are found to be learning Hebrew in illegal ulpanim are branded subversives."

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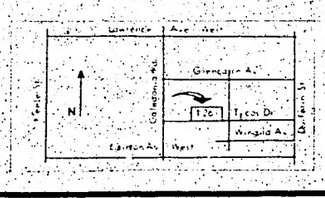

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Shalom Art Gallery brings cultural revival to Vancouver JCC

By
VICTORIA FRIMER

VANCOUVER —

For years, I have been going to the Jewish Community Centre situated on Oak and 41st Ave. in Vancouver. For years, those comings and goings have been desultory.

"The Centre" has been a centre for squash and badminton enthusiasts and some preschool programs. It was, and is, the centre for many key Jewish organizations; for Israeli folkdancing; golden-age club programs; and for some festive or political occasions.

But the feeling of the place was less than exciting on most days of the week.

Since the spring of 1982, however, the lounge has experienced a metamorphosis. No longer a neglected room, it honors the memory of our people through the renewed light and life of The Shalom Art Gallery.

To date there have already been three major 1-man shows. Every opening night reception has been eagerly received by the Jewish and non-Jewish community alike.

In the early spring, poet Irving Layton came to speak and recite at the centre. Another metamorphosis. The somewhat drab auditorium briskly acquired an ingenious garb of something that was a hybrid of a nightclub and a literary cafe.

The place was packed with well-dressed Jewish Canadians who arrived to hear and see the great bard from Quebec. The atmosphere was electric, the evening a great success from every point of view.

The behind-the-scenes magician of this wonderful cultural and intellectual revival is a woman called Dvori Balshine. Born in Israel, she is a powerhouse of vitality, imagination, organization and what one Ontarian called class. Her formal title is cultural chairman of the Jewish Community Centre.

Asked how she got the job, Balshine replied that she had produced a list of suggestions (on request) from the director of the JCC. One of those suggestions was the creation of an art gallery at the centre. She was hired the next day.

The most recent show was a composite and complementary creation put together by five B.C. Jewish artists and supported with a photographic display by the B.C. Jewish Historical Society.

The artists were Linda Dayan, watercolorist and painter; Eric Grill award-winning artist in the medium of precious metals; Barbara Heller, Leni Taussig, and Lamie Zbarsky, fibre artists.

The purpose of the show was to create a visual tapestry of Jewish art in B.C. as a means of celebrating the Jewish Community Centre's 20th year.

The content and quality of this show have sustained the interest and excitement aroused by the 1-person shows of Pnina Granirer, Dennis Malkin and Heinz Selig. The work of Heinz Selig, The Seven Days of Creation, was presented by the Israeli government to former President Jimmy Carter, and the late President of Egypt, Anwar Sadat.

The opening of the Shalom Gallery and the numerous cultural events which have sprung forth concomitantly, have endowed the place with life and a feeling of joyful purpose.

Gratified by the signs of this early success, Balshine says: "It's a big achievement, and we hope it will continue."

Tapestry by Barbara Heller featured at new Shalom Art Gallery.

Koffler Gallery hosts exhibit of dazzling Israeli-made jewelry

By
HILARY HORLOCK

TORONTO —

The Koffler Gallery is currently playing host to a dazzling jewelry exhibit by Israeli craftsmen from the Bezalel Academy of Arts and Design in Jerusalem.

The collection has been on tour since 1981, with showings in Holland, Belgium and Japan before coming to Canada. The show continues at the Koffler until Jan. 4.

There is the usual collection of ultra modern pieces, fashioned from nylon and leather among other things, but these pieces are tempered by a return to ancient Egyptian styling in many designs.

Among the truly innovative pieces the careful observer will find an exquisite gold and enamel pin by Larissa Podgoritz. Worked in 18k gold and deep midnight blue enamel, the pin is fashioned in the shape of a lily pond, with gold pads and lilies surrounding the pond. It truly is a beautiful work of art.

Also worth special attention are the works of Rachel Shraiber. She has created a wonderful brooch and earrings set of copper and silver which vibrates with understated elegance.

An unusual coffee pot of modern yet classic design has been created by Maya Melshenker. It's a blend of brass and alpaca.

Works on display are not for sale immediately, but those interested should contact gallery director Jane Mahut for information on how to buy specific items.

The Canadian Jewish news

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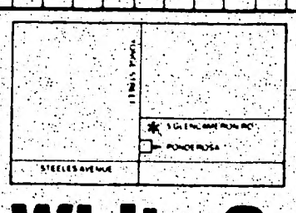

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Arts

Canadian to study biblical Judeo-Spanish folksongs

The first comprehensive study in Canada of biblical Judeo-Spanish folksongs is currently being written by Messod Salama as his Ph.D thesis in the University of Toronto department of Hispanic and Portuguese studies.

The extraordinary retention of the romancero (medieval folk ballad) by Spanish-speaking Jews has attracted the attention of many scholars. In order to save part of this legacy from complete oblivion, most efforts were devoted to the task of collecting, recording, editing and transcribing popular ballads.

Very few studies have been done on specific cycles or groups of romances. Of all these ballads, those dealing with biblical themes have been most neglected . . . yet they capture better than any others the hybrid nature of Sephardic folklore.

The biblical romancero reflects the tensions that characterize Judeo-Spanish culture, and reveals a double attachment to the Holy Scriptures and to Hispanic literature.

The contribution of the Sephardim to the biblical romancero is most significant. To the ballads imported, derived or inspired by Spanish models, they not only added Midrashic elements but also created new songs. Thse new Midrashic additions complement the brief excerpts of the Old Testament.

While remaining faithful to the main sources, Spanish-speaking Jews incorporated the ballads into their social and religious ceremonies. This functional value ensured the survival of the biblical romancero and fulfilled entertainment and didactic needs.

Other specific Sephardic contributions include the insertion of Hebrew expressions, Arabic and Turkish words, and references to Jewish customs.

Salama's dissertation deals with eight of the most popular biblical ballads: El sacrificio de Isaac, El robo de Dina, La consagracion de Moises, El paso del Mar rojo, David y Goliat, Tamar y Amnon, David Ilora a Absalon, and El Juicio de Salomon.

music

By RICK KARDONNE

Common themes and characteristics of these ballads are studied in Salama's thesis. The Holy Scripture texts are strictly followed. The biblical ballads, many of which were performed primarily by women, emphasize the importance of the family, the presence of the mother, and the value of a son who is considered to be the heir of a rich secular tradition.

Three of the ballads describe the devastating effect of the loss of a son.

The honor code, which was so seriously portrayed in Spanish literature, is also modified. Rather than using violence, the Sephardic versions try to solve conflicts with a happy ending. Optimism is the guiding principle.

Epic details in, for example, David y Goliat, are eliminated as the confrontation assumes almost allegorical proportions.

Structurally, the biblical ballads, omitting many details, avoid clearly defined beginnings and endings. Stylistically, they share a surprising number of features which illustrate their oral nature.

There are few adjectives and landscape descriptions. There is no deep psychological analysis. Many rhyme formulas and dialogues speed up the narratives.

To sum up, the biblical ballads, tailor-made for then-popular tastes, were in fact very popular, thus constituting an integral part of the Judeo-Spanish romancero.

* * *

Among the supporting musicians who will participate in CBC's 3-concert Art of the Guitar series, at 8 p.m. at St. Andrew's Presbyterian Church (King & Simcoe) Jan. 4, 11 and 18, featuring Norbert Kraft, will be his wife, award-winning harpsichordist Bonnie Wilver, flautist Jeanne Baxtresser, soprano Rosemarie Landry, violinist Moshe Harmer and cellist Daniel Domb.

* * *

Best wishes to Erik Bruhn in his upcoming 3-year term as artistic director of the National Ballet. A suggestion which, if properly implemented, could cause great excitement is that of choreographic exchanges between the National and Israel's three dance companies (two of which are modern and one classical).

The great success of Bat-Dor's Domy Sofer-Reiter's "Equus" exchanged with the Dance Theatre of Harlem last season, proves the success that Israeli dance works can have abroad.

Messod Salama

New handbook guides converts to Judaism

books

By BERNARD BASKIN

Choosing Judaism, by Lydia Kukoff. Union of American Hebrew Congregations, [paperback] $8.95

It is estimated that every year 5,000 to 7,000 non-Jews in North America convert to Judaism. Undoubtedly, this surprising number will increase as the rate of intermarriage grows and as conversion to Judaism becomes more acceptable.

To choose a new religious culture can be a frightening experience. Not only are the rituals, symbols and ceremonies unfamiliar, but an entirely new outlook is required on a number of basic questions that range from anti-semitism, through synagogue affiliation to views on Israel. Moreover, the convert is understandably unsure about acceptance by the Jewish community.

To regard oneself as a Jew, to feel like a Jew, to share in Jewish joys and sorrows, to live within the Jewish community — all of this is difficult and sometimes traumatic.

The author of this helpful handbook is an enthusiastic convert who wants to share her experiences with others and answer some nagging questions: How does one teach children to have respect for both sets of grandparents? How does one inform parents about the decision to become a Jew without making them feel rejected? How does one overcome the ambivalence and lack of one's Jewish mate? How does one find a path through the maze of Jewish organizations, congregations, problems, etc.?

The author warns that the convert should never think in terms of one side winning and the other side losing. "If that happens, then you are the loser."

She quotes from another convert who wrote about her son's bar mitzvah service. As she joined her Jewish family in marching around with the Torahs, her non-Jewish uncle looked at her with unmistakable pride in his eyes. "And I was delighted and stunned and amazed because it was the first time that I really felt that he accepted me on my own terms. That bar mitzvah really marked my own rite of passage and coming of age."

In discussing the reaction of a mate, she points out that he or she is already the product of a Jewish upbringing and may feel a strong sense of identity but no religious concern or observance. "Don't expect your spouse to change overnight . . . show the same respect that you would desire for yourself under similar circumstances."

Chapters on the life cycle, holidays and children are followed by helpful hints on how to enter fully into the life of the congregation and community, how born-Jews can help newcomers to the faith, a short glossary of some basic Jewish words, and a list of Jewish books for the home.

In a heartfelt plea for understanding and sharing, she insists that all those who choose to live a Jewish life are Jews by choice. It is just that some were born to Jewish parents. "Let the time come speedily, and may we, together, bring it to be, when all Jews can say, understand fully, and mean:

"How fortunate we are,

"How good is our portion."

The book is available in Toronto Jewish book stores.

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AGO presents Blake's visionary masterpieces

By HILARY HORLOCK

Art! Who comprehends her? With whom can one consult concerning this great goddess?
— Beethoven, 1810.

* * *

TORONTO —

William Blake, England's great visionary artist and poet, believed he consulted with God about his art. Legend says that when Blake was 4 years old he saw God pressing His face against a window pane.

Blake believed that all of his work was divinely inspired, and perceived his mission to be the spiritual awakening of mankind.

The Art Gallery of Ontario's exhibition, William Blake: His Art and Times, is a powerful collection of Blake's visionary masterpieces. Supported by Brascan Limited, the exhibition is on display in the Gallery's Zacks Wing until Feb. 7.

Five years in the planning, the collection of more than 250 Blake works is a joint effort by the gallery and the Yale Centre for British Art.

Organized by Dr. Katharine Lochnan, and Dr. David Bindman, this comprehensive collection is the first of its kind since a display in Philadelphia in 1939, and it is almost certain to be the "last opportunity in our lifetime" to see such a huge display of Blake works, says Lochnan.

"Blake has been in great demand over the past 20 years and consequently many of the watercolors have been badly overexposed. Museums are very reluctant to lend their watercolors," she explained.

Great pains were taken by Lochnan and Bindman to design an efficient and effective layout for the display. The layout was planned on a scale model, carefully co-ordinating the traffic flow and installation design.

"We have had problems in the past with bottlenecking at major exhibitions, but I think we've managed to create a very attractive arrangement that provides plenty of open spaces," says Lochnan.

Lighting in any art exhibition is important, but in the case of Blake it is critical, since many of the watercolors are already suffering the effects of age. All of the works are very light sensitive, and the light level must therefore be kept very low.

To counteract the lower level of light, Lochnan installed a special system of drop track lighting which uses parabolic spots, tricking the eye into thinking it is seeing things at a higher light level. [Jewelry stores use this type of lighting for display cases.]

"I think we've been very successful in producing a topnotch Blake show," says Bindman. "One of the objectives of the show is to give people an idea of Blake's thoughts on art and the context of his art. For this reason we've included displays of contemporary art and literature.

"This allows people to enjoy Blake simply as a visual experience, or, if they want to follow things through, there are the displays to make things clearer."

The exhibition is a moving and unforgettable experience. Blake's "divine inspirations" are beautiful enough to move even the most unartistic mind to new heights of imagination.

Albert Einstein said: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science." Blake's art is mysterious, for it springs from an imagination that believed the world to be a fiery, primordial state.

Los Entering the Grave, from Jerusalem. [Paul Mellon collection]

Blake's creations of Urizen, Orc and Los in his great epic poems are known to psychiatric circles today as ego, libido and id. He believed that humans act not by reason, but by subconscious forces over which we have no control.

His radical ideas and denunciation of the Royal Academy earned Blake a reputation as a madman among his contemporaries. But it is precisely because of his belief that the human race could find freedom only through the powers of imagination that Blake was able to produce some of the most powerful art ever seen.

Illustrations for the Songs of Innocence and Experience, the Book of Job, Jerusalem and the Divine Comedy are alive with color and incredible detail. When the Morning Stars Stand Together, from the Book of Job, is a beautiful piece of work, unparalleled in its detail and imaginative use of color. Note particularly Job's facial expression.

The final section, described by Bindman as a "spectacular finale," is the series of illustrations Blake did for Dante's Divine Comedy. The series of etchings cannot fail to have a profound effect upon the viewer. They are beautiful as pieces of art, and inspiring as examples of imagination and faith.

Work of Blake is on display at AGO

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

Everyone's raving about **Eric Donkin** in **ALTMAN'S LAST STAND.** He plays a spry, twinkle-eyed old Jew who's still fighting in **Charles Dennis'** gentle comedy. A great place to spend New Year's Eve — play, buffet, dancing, champagne toast, other entertainment, all for $50 a couple at **TWP Theatre, 12 Alexander Street, 925–8640.**

* * *

The Variety's **NEW YEAR'S EVE GALA** features superb dining, from lobster cocktail to strawberries Romanoff, incl. a drink and a bottle of champagne. All this plus dancing & the world's longest running erotic musical: **OH! CALCUTTA!** Avoid downtown crowds too at the **Variety Dinner Theatre, 2335 Yonge Street, 489–7777.**

* * *

Old Angelo's has an excellent low-cost New Year's package. Their new show, a side-splitting comedy revue, **MAD IN CANADA,** lavish buffet, dancing, favors, etc., for just $20 per person. This is the 1st performance of this heartily recommended show, officially opening January 5th. See it first at **Old Angelo's, 45 Elm Street, 597–0155.**

* * *

New Year's Eve fun & excitement at **Basin Street Cabaret,** too . . . 6 course gourmet meal, special performance of the ever-popular nude musical **LET MY PEOPLE COME,** dancing, party favors — the works! The entire holiday season, and those grey Jan. days after perk up at **Basin Street, 180 Queen Street West** (good parking opposite), **598–3013.**

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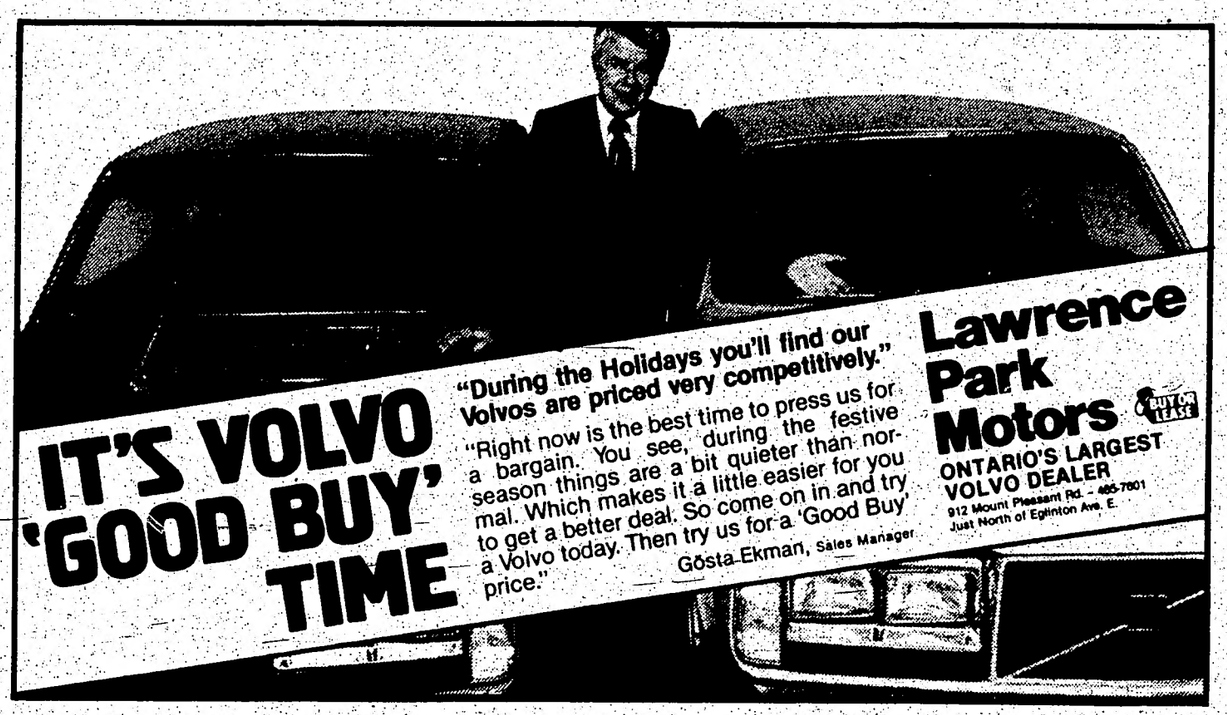
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Travel

Excavation sites, galleries offer ancient antiquities

By
ORNA BEN AMI

(Orna Ben Ami, public relations director of the Canadian Pacific's Jerusalem Plaza Hotel, will write a regular feature on sightseeing activities in Jerusalem.)

JERUSALEM —

For people interested in archeology, Jerusalem is one of the most exciting places in the world.

One of the free walking tours of the Jerusalem Plaza hotel is a 2-hour visit to the excavation site at the Western Wall.

During this tour, the guests visit the area, south and southwest of the Temple Mount, which has been under excavation since 1968 by a team from the Hebrew University.

In it are the remains of 25 different periods . . . from biblical times to the 8th century AD.

The most impressive remains show Herodian Jerusalem, with the building projects around the Temple; the remains of the Byzantine settlement; and finally, the building of the Umayyad dynasty, the first Islamic period in Jerusalem.

Herod's Temple, one of the most beautiful of the wonders of the ancient world, was magnificently built, answering the needs of hosting the many thousands of pilgrims who came from all corners of the world.

* * *

In the middle of Jerusalem, in a valley between the ancient and the modern, lies a natural open-air amphitheatre, called The Sultan's Pool, with Mount Zion and the Old City walls as a background. This was the main water source for Jerusalem many years ago. Today it is an outstanding podium for the Jerusalem Symphony Orchestra, conducted by maestro Gary Bertini, in its recent performance of Mendelsohn's oratorio Elijah.

Statue in museum depicts a king 2,800 years ago.

The Jerusalem Post's music critic aptly wrote: "The performance was adequate, the massed choirs making an impressive picture and transmitting rich and compact sounds. Elijah might have done more to bring out the emotional and tragic accent of his role. As the apothosis of Elijah coincide with the rise of a full moon over Mount Zion, lovers of atmosphere were richly compensated!"

The orchestra performs annually over 35 regular programs, which are presented in 120 concerts.

World famous artists such as George Malcolm, Igor Markevitch, Mstislav Rostropovitch, Lukas Foss and many others have appeared with the Jerusalem Symphony Orchestra. Since 1978, musical director is maestro Bertini.

* * *

In the galleries of archeology, the Israel Museum is exhibiting 25 objects from the many hundreds of the Moshe Dayan collection, which has now become the property of the museum.

For many years, Dayan assembled antiquities from ancient Israel, and the collection may be likened to reading a fascinating history book.

This selection includes objects of glass, bronze, stone, wood and pottery vessels, which are witness to the extraordinary workmanship of the potters of ancient Israel.

Sara Pachter of Fisher-Fremont Travel in Toronto has taken 60 groups to Israel in the past 22 years. In recognition of Pachter's achievements, William Martens, General Manager of the Jerusalem Plaza Hotel, held a reception in her honour. Representatives from the Ministry of Tourism and Kopel Tours attended. Martens is pictured with Pachter and a certificate indicating that trees were planted in her name.

From Canadian Travel Press, November, 1982.

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Travel

Jewish life expanding in Florida

By SHEILA DROPKIN

In the not-too-distant past, it was not unheard of for Jews to be denied service in shops and hotels in Fort Lauderdale, Boca Raton or Palm Beach.

The picture is now markedly changed and, while there is undoubtedly an undercurrent of anti-semitic sentiment among some individuals (such as those who sardonically call Ocean Drive "Israel Boulevard"), being Jewish is more than acceptable in Greater Fort Lauderdale.

The change began escalating about 10 years ago when construction of numerous condominium developments attracted people from all over eastern United States and Canada, including, of course, many Jews. While 11 years ago, anyone living in the Tamarac suburb of Fort Lauderdale was forced to travel to Miami for bagels and gefilte fish, Jewish-style restaurants, food stores and nosheries now abound throughout the area.

So extensive has been the "invasion" by members of the tribe that the Fort Lauderdale Jewish Community Centre and Tamarac Jewish Centre have expanded considerably and now include nursery schools and afternoon Hebrew classes. The number of synagogues, temples and, unfortunately, Jewish cemeteries has also burgeoned.

Readers of anglo-Jewish publications will not feel deprived, either, when visiting the area. The Jewish Times serves greater Miami Beach; the Broward Jewish Journal is now in its sixth year and has a circulation of almost 40,000 in Broward County (Fort Lauderdale, Tamarac, Inverrary, Pompano Beach, Boca Raton and Deerfield), and the Jewish Floridian is distributed by the local federation to the supporters of the regional United Jewish Appeal.

By reading any of these publications, one quickly learns that Jewish life is well and active in these once off-limits areas. Fund raising and social service organizations are flourishing and many of the participants support these groups both in their home towns and in Florida.

In addition, a recent issue of The Miami Herald carried a feature article on the front page of its Neighbors section about the Circle of Yiddish clubs in Broward County. The circle has an estimated 70 individual clubs which now plan to merge, establish a Yiddish Theatre Group and publish a newsletter to report Yiddish developments throughout the world.

The ultimate capitulation to the fact that the Jewish community has "arrived" is the equal time and space being given in major department stores and at city halls for Christmas and Chanukah decorations.

Truly, 'tis the season to be jolly.

Music centre draws museum visitors

TEL AVIV —

Confronted by a plethora of information on Jewish family life, religion, culture and history, most visitors to Tel Aviv's Diaspora Museum used to leave the building after several hours of looking at exhibits, films and slide shows hardly realizing that one important aspect of Jewish life was not represented.

But now, discerning visitors who used to question the absence of a section on Jewish music will find on their next visit, that the oversight has been rectified.

The new Jewish Musical Centre located on the second floor of the museum — the space devoted to Jewish culture — has been established to fill the gap. Museum visitors can now listen to cassettes chosen from the catalogue of Jewish religious, art and folklore works.

Musicologist Avner Bahat, 50, the museum's music advisor, has defined Jewish music as "music written by Jews or by non-Jews for Jews" for the purpose of admitting it to the centre.

Bahat, who has a Ph.D. in musicology from the Sorbonne, has recorded about 100 cassettes of Bible cantillations, cantorial music, festival chants, ghetto songs and folk songs, to mention only some of the categories. And this is only the beginning of the collection.

The sources from which Bahat retrieves the music are musicological research collections, such as the National Sound Archives in the Jewish National and University Library in Jerusalem, as well as from commercial recordings.

The centre is unique in that it includes both scientific and commercial recordings and, as such, is the only archive of its kind available to the public at large.

The centre, financed by Israeli industrialist Gershon Rosow and through an auction of art works, has a listening section with individual booths as well as an acoustical room for groups.

Listeners have the use of a computerized catalogue from which they can select the music they want to hear according to Bible section, poets, composers, composition subjects, traditions and languages. Works are available in Hebrew, Yiddish, Ladino and Arabic.

Founded four years ago, the Nachum Goldmann Museum of the Jewish Diaspora, as it is officially known, has established itself as an outstanding educational and tourist project. One and a half million visitors, half of them tourists, have passed through its doors.

The museum's thoughtful design has succeeded in presenting the many ramifications and facets of one main theme — Judaism — and has won it a number of international awards.

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Family business small enough to adjust

Shrinking marketplace generates competition

This is a monthly column devoted to discussing issues facing the family business. Columnist JEROME SILVERBERG is a Toronto chartered accountant and management consultant.

* * *

In terms of retail sales growth, the first half of 1982 was, according to Statistics Canada, the worst on modern record. Despite predictions to the contrary, nothing has happened in the balance of the year to noticeably alter that trend.

Consumers are buying less and they're buying more selectively. Saving for a rainy day is back in vogue and there's little to suggest that this habit will not continue well into 1983.

The reality of a shrinking marketplace has generated competition as intense as anything we've witnessed. No one can help but be aware of the recent escalation of food wars, gas wars, etc. Make no mistake about it, there's a war on, and the bankrupt casualties keep mounting.

While big business used to keep their fights pretty much to themselves, such is no longer the case. There are no neutrals; every business is fair prey.

Can family business compete? You bet your life they can. The old adage the bigger they are, the harder they fall, has never been truer.

First of all, most family businesses are still small enough to be fast, flexible, and independent. The big oil companies may be imposing, but only a renegade band of independents could have gotten away with selling gasoline by the gallon.

These owners were in touch with the feelings of their customers and they took a big gamble. It may not last forever, but it certainly proves a point.

Further, most family businesses are still privately held. That privacy gives them a tremendous leg up on their big business competitors.

Big business is highly visible and consequently operates under a microscope. Shareholders, stock market analysts, suppliers, reporters, etc. examine and cross-examine their every move. Everything big business does is news.

There is a lot of information available about your big business competitors. Use it. Among the best sources of information are newspapers and trade journals. In particular, U.S. publications often offer tremendous insight into coming trends in Canada.

But family businesses often suffer one big competitive weakness. Tradition. If someone in your company, notably a son or daughter, asks you why you do something a certain way, now is not a particularly good time to intone "because we've always done it that way."

It never was a good answer. After all, if you want someone to eventually fill your shoes, it's not enough to tell them how you do something . . . you've also got to tell them why.

But especially today, the marketplace is changing so quickly that a periodic look at traditional methods is essential.

To give you an example of how quickly the marketplace changes, the media recently reported the announcement by a large U.S. maker of video games that 1982 profits would not meet expectations.

It seems that the appetite for video games may not be insatiable after all. It is suspected that devotees of the games are becoming just a trifle bored as they are able to master the games faster and faster.

To compete in any marketplace you have to prove that you are different and/or better than your competitors. Today's skeptical consumer is making that more and more difficult to do.

It certainly helps if you concentrate your attention on a specific consumer group. The days of trying to be all things to all people are long gone.

Today's consumer seem to be dividing into two very distinct camps. The bargain hunters on the one hand, and those who are willing to pay the price for being pampered on the other. There is precious little middle ground.

However you choose to compete, the battle to coax consumer dollars out of the bank will be won or lost on your ability to put some vitality and excitement back into the shopping experience.

In war there are two strategies — offensive and defensive. In my opinion this is not a war that will be won from the trenches.

Proposed pension reforms will aid the women most

OTTAWA —

Women will be helped most in the government's proposed reforms of the Canadian pension system, Health and Welfare Minister Monique Begin announced recently.

"Women suffer most from deficiencies in the current pension system and their situation must be improved," she said.

In the proposals put forward by the government, said Begin, elderly single women would gain from better survivor benefits and pension credit-splitting.

Working women, including part-time workers, would gain from "earlier vesting and portability, inflation protection and any expansion of private or public plans. Married women, both in the labor force and at home, would gain from improvements to survivor benefits, pension credit-splitting and the proposed child-rearing dropout provision in the Canadian Pension Plan."

A special committee on pension reform is expected to hold public hearings across Canada and report back to parliament by Dec. 31, 1983 with recommendations for government action.

Shuls to post petition on war criminals

TORONTO —

A Canadian Jewish Congress petition urging Prime Minister Pierre Trudeau to bring war criminals to the bar of justice will be posted for signatures at 12 synagogues and institutions throughout Toronto on Sunday, Jan. 9.

Tables will be erected and staffed between the hours of 10 a.m. and 3 p.m. to aid the public in petitioning the government.

The petition reads:

"We, Canadian citizens of all faiths, call upon the federal government to continue to bring to the bar of justice mass murderers resident in Canada. We find it repugnant that such persons continue to enjoy the benefits of Canadian society . . .

"Further, we call upon the government to implement existing Canadian law or to pass new legislation in order to apprehend and charge the war criminals who live freely among us.

"We must move immediately in order not to betray the legacy of those who fought and died in the war against Nazism."

Petitions and staff will be available at:

Beth Tzedec Synagogue, 1700 Bathurst St.; Holy Blossom Temple, 1950 Bathurst St.; Shaarei Shomayim Synagogue, 470 Glencairn Ave. W.; Adath Israel Synagogue, 37 Southbourne Ave.; Beth Emeth Bais Yehuda Synagogue, 100 Elder St.; Beth David B'nai Israel Am Synagogue, 55 Yeomans Rd.; Beth Tikvah Synagogue, 3080 Bayview Ave.; Temple Har Zion, 7360 Bayview Ave.; B'nai Torah Synagogue, 465 Patricia Ave.; Jewish Community Centre, 4588 Bathurst St.; Jewish Public Library, 22 Glen Park Ave.; Betel Centre for Creative Living, 1003 Steeles Ave. W.

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Alternate between each other's schools

Program unites Jewish, French Canadian kids

By
JANICE ARNOLD

MONTREAL —
They may have been virtually neighbors, but it took a little old-fashioned Jewish matchmaking to break the ice between Jewish and French Canadian children living in west end Montreal.

They are grade 5 students at Solomon Schechter Academy and Ecole Notre-Dame-de-Grace who since the beginning of this school year have been getting together regularly to find out what the other is really like.

The project, called Rapprochement - Jeunesse, is organized and funded by Allied Jewish Community Services, with some help from the federal and Quebec governments.

It began last year on a small scale: A class from Jewish People's Schools and Peretz Schools and one from the French Catholic Madeleine-de-Vercheres in Rosemont were "twinned," under a pilot project initiated by AJCS' Project Action Rapprochement.

The project was foreseen as a sort of junior division of PAR, a program sponsored by AJCS and chaired by Gary Waxman, which for the last five years has brought together Jewish and French Canadian adults for informal discussions aimed at sensitizing the Montreal Jewish community to new trends in Quebec, while at the same time exposing francophones to the Jewish community.

Rapprochement - Jeunesse has grown this year to 14 grade 5 classes: at Solomon Schechter (three classes), JPPS (2), and United Talmud Torahs (2), matched up with Notre - Dame - de - Grace (3), Madeleine-de-Vercheres (2), and La Mennais (2), respectively.

School officials, parents, and AJCS have hailed the expanded program a resounding success so far. The kids like it too.

They will meet a total of 10 times this year, once a month, alternating between each other's schools. In between they write letters to a "buddy" for the year. Communication between the students is entirely in French.

The program is not led by teachers — although they usually sit in — but five specially trained animators (three French Canadian, two Jewish) who will follow the students throughout the year.

The session observed at Solomon Schechter Academy, the main branch at the Shaare Zion Synagogue, was typical. The two classes had been divided in half and the others were meeting simultaneously at Ecole Notre Dame-de-Grace.

This was their third meeting. The first had been to get acquainted and at the second they had been paired off with a buddy to whom they would write for the rest of the year and, if things turned out ideally, with whom they would form a friendship.

Some have already spontaneously done just that. As one French student who was involved in last year's program said: "We are different, but we like the same things."

Moise Hazzan, the coordinator of the project, admits that there had been some difficulty in getting the kids interested in one another at first. But that day no one would have guessed it.

Several students from each school took turns explaining Chanukah and Christmas to the class. Then, for a complete change of pace, they painted masks on the faces of their buddies. The use of masks may lead to a later discussion on racism, but if nothing else it provided the children with their first opportunity for physical contact.

The 2-hour encounter ended with the children sharing juice and doughnuts, something that is intended as more than a gesture of hospitality. "When we eat we are the most relaxed, the most natural," said Hazzan.

Several stereotypes, on both sides, have been laid to rest already as a result of the program, he said, although generally the children had an open mind about the other from the outset. This concurs with education studies referred to before the project was begun. These suggest that by this age prejudices have not yet been firmly rooted, but the children are old enough to begin to grasp the issues.

While the immediate goal is to give these children a better understanding of the other's culture, views, values and life styles, AJCS hopes that as adults the Jewish children will feel at home in Quebec society, and the francophone children will be more open to ethnic diversity in their midst.

Organizers also see the children as becoming natural emissaries among their families and friends, spreading their new-found knowledge.

Children from Solomon Schechter Academy and the French Catholic Ecole Notre-Dame-de-Grace paint each other's faces. [Howard Kay photo]

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Relatives contacted worldwide at Baycrest

Seniors treated to free phone calls for Chanukah

By STACEY L. GREENMAN

TORONTO —

The Chanukah festival is traditionally a celebration of the gift of light. For 85 residents of the Baycrest Home for the Aged, this year's Chanukah gift came in the form of communication.

Residents of Baycrest were given the opportunity to make free 3-minute phone calls to anywhere in the world on a recent Sunday.

The gift was courtesy of the Wilson Heights Lodge B'nai B'rith, which has co-ordinated and paid for Chanukah phone calls at the Baycrest for the past 19 years.

According to the co-chairman of the phone call committee, Moe Freedman, 22 calls were made in 1963 at a cost of about $30. This year, calls were made to countries such as Israel, Australia, Poland and Argentina, as well as to the United States and throughout Canada at a cost of around $500.

Thirty-five Wilson Heights Lodge volunteers were on hand to supervise the activity. Bell Canada also helped with the scheduling, timing and cutting off of the calls.

Baycrest resident Bernard Halpern calls Jerusalem.

Residents who made calls were treated to color Polaroid snapshots of themselves on the phone, taken by a photographer provided by the Wilson Heights Lodge.

Freeman says the pictures are treasured because they remind the residents of the phone call and of the person to whom they spoke. The photos are often kept year after year, or sent to the person to whom the call was made.

Lawrie Fine, co-chairman of the phone call committee, says his B'nai B'rith chapter enjoys doing the calling every year because "really it's not a lot of money to make a lot of people very happy. You can see it on their faces. It's a good feeling."

With the help of the Wilson Heights Lodge, the concept of free holiday telephoning has caught on at other homes in Toronto and elsewhere.

Chanukah / Christmas calls have in recent years been established by the Oshawa Lodge B'nai B'rith in Oshawa, at the Clarkewood – Residence of the Canadian National Institute for the Blind, and at two Kiwanis Club homes.

According to Fine, a B'nai B'rith lodge in California has also picked up on the idea.

As well as free phone calls, Chanukah parties were held on Dec. 19 for residents of the 8th, 9th and 10th floors of Baycrest.

Entertainment was provided for the 8th and 9th floor party in the Posluns Auditorium by popular Yiddish entertainers Moishe Turk and Eva Fishman, and by magician Eric Slone. Fiddlers Martha Marotta and the Tera Maria Showcase, as well as guitarist Debby Lipson were featured at the 10th floor party at the Baycrest Daycare Centre.

Family and friends of over 90 residents attended celebrations.

Plan to aid former psychiatric patients

TORONTO —

Ontario Health Minister Larry Grossman announced recently that a total of $1,300,000 has been allocated in the new year for mental health projects designed to help former psychiatric patients adjust to life outside the hospital.

He said that Archway, a satellite clinic of the Queen Street Mental Health Centre, had been awarded a budget of $430,000 to implement a new model of after-care. It would hire a team co-ordinator, 10 case managers, and three support staff to bring appropriation housing as well as financial, vocational, social and medical services directly to former patients who need them.

"For example, family benefits could be arranged with the local welfare office," he said. "Assistance could be given to find proper accommodation. And routine checks could be made to ensure that medication is taken as prescribed."

He said the team would focus particularly on Toronto's Parkdale area "where former psychiatric patients tend to congregate and where the problem is most acute."

An additional $300,000, he said, had been allocated for project PAL — Psychiatric Assistance and Leadership. It would provide jobs for unemployed youths between 16 and 24 who would work in the community to aid former psychiatric patients.

Their duties would include friendly visits, assistance with basic daily life tasks, office and maintenance chores. He said 12 community-based mental health organizations would participate in the project, which would involve hiring 100 young people until March 31.

In addition, he said his ministry was implementing a comprehensive "patient advocate" service for each of the 10 provincial psychiatric hospitals. Ten people with a mix of medical, social or legal backgrounds would be hired by the end of February.

Their function would be to serve as a "patient friend" — informing the patient of his rights, acting as his mediator with the hospital staff, and generally safeguarding his legal and health interests. A total of $612,000 had been allocated for the patient advocate program.

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Babysitting, light housekeeping. Part-time, 3 hrs. daily. 782-3980.

FLORIDA APARTMENTS FOR RENT

No. Miami Beach Oceanfront studio apts., fully furn. - pool - on bus line, walk to shops & rest. Guidance Realty, 19051 Collins Ave., Miami Beach, Fl. 33160. 305/932-1900.

FLORIDA CONDOMINIUMS FOR RENT

Palm Beach County. Singer Island. 1 and 2 bedroom furnished apt. available January - March or year round. Walk to ocean or shopping. (313) 851-1142.

Hallandale, Ocean Front. Parker Dorado and Towers. 1 and 2 bedrooms, furnished. **Aventura.** 2 bedrooms, seasonal or annual. 630-5692.

Park Place. 2 bedroom, decorator furnished, golf, tennis, club house, courtesy bus, 3 months from January 1. $1,250 U.S. per month. 482-9300. Barbara.

FLORIDA CONDOMINIUMS FOR RENT/SALE

Catania-Hollywood Beach
On ocean, breathtaking view! Hi-rise luxury 2 bedroom, 2 bath. P.O. Box 1815, Hollywood, Florida, 33022.

FLORIDA CONDOMINIUMS FOR SALE

Fort Lauderdale-Inverrary area. Luxury, decorator's touch house, beautifully maintained, lush tropical vegetation, on canal. Over 1,800 sq. ft. 3 bedrooms, 3 baths with sunken tub in master. 6 appliances, large screened porch, paddle fans, new carpeting. Lots of extras too numerous to mention. Tennis-pool-clubhouse. High assumable 9¾% monthly P.T. $359 optional. Newly designer furnished. 305-485-4488. Before 8 a.m., after 6 p.m.

FOR SALE BY OWNER
Will Sacrifice - One Bedroom - 1½ Bathrooms, mid 40's Condo; 1st floor. Write or Phone, Beatrice Nemeth, 151 Berkley Road, No. 109 Hollywood, Florida, 33024, Phone 305-987-4158.

Furnished Efficiency, Immediate Occupancy. Near Shopping, Beach, Park. Owner, 1-305-538-4113.

Century Village, Deerfield Beach, 1 bedroom, 1½ baths. Attract. Furnished on Lagoon, lower garden, $45,000, 305-427-8207.

Winston Towers 700
Brand new, 3 bedrooms, 2 baths, Hi floor, intercoastal view. Tennis, pool, sauna, gym, 24 hr. security. $155,000. P.O. Box 1815 Hollywood, Florida, 33022.

HOUSES FOR RENT

Townhouse. Thornhill area. 3 bedrooms, 3 level, broadloom, appliances, air conditioning, 2½ baths, walkout. Please call 881-4849 evenings.

HOUSES FOR RENT

Bathurst-Melrose. 2 bedroom bungalow, fridge, stove, near synagogue. $650 +. 665-8229. Call after 6:00.

HOUSES FOR SALE

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REAL ESTATE SERVICES LTD • REALTOR
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SUN. JAN. 2. 2-4 P.M.
LESLIE - ASSOCIATED SCHOOL AREA!! Thornhill-Don Mills area. 30 SNOWSHOE CRES. Country style kitchen, fully equipped with knotty pine plank flooring; top of the line fridge, stove, built-in dishwasher. 2 storey, 3 bedroom home. End Dec. possession! Walking distance to nursery, schools, parks & shopping. All for only $104,900. Please call W. Cooper 221-5515.

Bathurst-Lawrence
Solid brick 6 rm. detached bungalow, bsmt. apt. Steps to Bathurst. $119,900, terms. Immediate possession. **223-4222,** G. Metz Rltr.

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Bathurst-Baycrest
Spacious 3 bdrm. ranch bungalow on 55 by 121 ft. lot, garage, Hollywood kitchen, finished basement. Asking $129,900. Rae Baker 636-5200.

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Executive 3 bdrm. townhouse, 3 baths, eat-in kitchen, finished bsmt., open fireplace. Many extras. Excellent financing. Sheila Ender 636-5200.
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Thornhill Summit
Penthouse apt. features 2 bdrms. plus den, fireplace, 2 baths, balcony, appls., full rec facilities. Overlooking golf course. Eva Smith 886-1000, 889-0265.

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LTD. REALTOR

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MUST SELL OR RENT
Bathurst-Sheppard-Finch. Spacious 7 room split, modern kitchen, king size master, main floor family rm with w/o to patio. Fin. bsmt, attached dble garage. 3 baths $$$ in extras. Walk to synagogues & all conveniences. Mrs. Rybak 789-7111.

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6,200 sq. ft. of living space, superb quality and perfection of design, marble-foyer, Spanish courtyard. Spacious family and billiard room. Ulltra gourmet kitchen. Mint condition. Attractive financing & much more. Close to synagogues & shopping. Mrs. Arbus 789-7111 or 782-0942.

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Solid brick detached building, 3-2 bedrooms, 3-1 bedrooms, 2 bachelors. $25,000 down. Terrific renting area. Mrs. Solnik 789-7111, 783-8640.

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LOWER VILLAGE — CHOICE LOCATION
Georgian stone front centre hall, full of charm & character. Bright cheery kitchen leading to breakfast room & delightful den, w/o to patio & lovely garden. Spacious living & dining rooms, 4 large family bedrooms. Fantastic financing. To view call Mrs. Arbus 789-7111 or 782-0942.

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Real Estate Limited

HERE IS YOUR NEXT HOME

NEW LISTING — $185,000
Forest Hill Village. Excellent 2-storey centre hall, private drive, double garage, 3 good bedrooms. Gary Mitchell, 483-4337.

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BANNOCKBURN - BATHURST
Brick bungalow, attached garage, private drive. Move-in condition. Excellent financing. Jack Solomon, 483-4337.

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LOTS OF CHARM. — $535,000.
Super 2-storey, 3 bedroom home. Hanover kitchen + walk-out to garden. Living room with fireplace + leaded windows. Linda Rose, 483-4337.

* * *

LOWER VILLAGE — GEORGIAN ELEGANCE
Impressive centre hall. Grand living & dining rooms, 5 bedrooms on 2nd. Fabulous library. Harold Hillman, 483-4337.

* * *

LOWER VILLAGE — $335,000.
4 bedroom Tudor. Main floor powder room, den, generous principal rooms. Elaine Goldenberg, 483-4337.

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PRICED TO SELL
Stunning 3 bedroom home (master ensuite), marble entrance hall, family room, inground swimming pool & central air. Harold Hillman, 483-4337.

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NEW LISTING — HILLHURST BLVD.
Exceptional value. 3-4 bedroom bungalow. Den, modern eat-in kitchen, 3 bathrooms, central air. Spacious lower level. Ideal family home. Jack Solomon, 483-4337.

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Unique residence in the heart of the Lower Village. Park-like setting. 75 x 150 ft. landscaped grounds with inground pool. A gracious home, perfect for entertaining. Linda Rose, 483-4337.

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MAKE IT SPARKLE YOUR WAY.
Take a 4 bedroom home with good size rooms, master ensuite, central location, finished basement & then add your own fresh ingredients. Miriam Aiken, 483-4337.

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BEST VALUE — $149,000.
Totally updated 3 bedrooms + master ensuite. Redone kitchen, 3 baths, fabulous condition. Barry Fogle, 483-4337.

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PRUE AVENUE — $489,000.
A very special 2 storey home with marble entry hall, 4 or 5 bedrooms, outstanding family room with fireplace, cannot be duplicated. Eleanor Stanton, 483-4337.

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TREMENDOUS VALUE! — NOW $239,000.
Best Buy in Cedervale. Centre hall plan, 4 bedrooms, 4 baths, main floor den. Finished lower level, central air, double garage. Eleanor Stanton, 483-4337.

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LOWER VILLAGE — REDUCED!
Smashing [SOLD] detached townhouse. 4 baths, skylight[s] air, oak-pegged flooring. Walk-outs [to] lower level. Gayle Esbin, 483-4337.

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VILLAGE BEAUTY — $279,000.
Gracious centre hall. Main floor den & powder room. 4 large bedrooms (master ensuite), central air. Margaret Heiman, 483-4337.

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ESTATE SALE — $143,000.
Luxury apartment, 3000 Bathurst St. Tastefully decorated. 2 bedrooms + den. 2 baths including master ensuite. Harold Hillman, 483-4337.

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LUXURY CONDO. — $249,000.
Great Spadina - St. Clair location. 2 bedrooms, 2½ baths, ensuite laundry, open fireplace, 5 appliances. Syma Solomon, 483-4337.

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

***FOREST HILL VILLAGE BEAUTY!!**
Spacious entrance hall, 5 bedrooms, 3 baths on second. Eat-in kitchen and garden room. Family room and fireplace. David Wagman 441-2888.

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***OLD FOREST HILL ROAD NEW & EXCITING!**
Contemporary interior, oak kitchen with skylights, main floor family room, master with fireplace. Second fl. laundry. D. Wagman 441-2888.

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***LOWER VILLAGE RAVINE**
Captivating renovation! Marble and glass throughout! Outstanding master with fireplace! Den and family room on main. E. Wagman 441-2888.

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This 4 bedroom, 2 storey executive combo 2 family rooms plus a finished basement. Must be sold! Call Myrna Stone 441-2888.

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A treasured combination of impressive home and breathtaking setting, grand size entry hall and entertaining rooms, each superbly detailed. I have vistas of pool and magnificent grounds, built to exacting standards for present owner. It includes a private spa with an indoor whirlpool, sauna, dressing rooms and summer kitchen. In summary — a home to cherish. ELISE KALLES 441-2888.

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$249,000 4 bdrm 2 storey home customized bsmt, and tastefully decorated. Leila Taylor 441-2888.

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$238,500
Thornhill 4 bdrm home, ideal for entertaining. W/O to lovely treed lot. Excellent financing. Call Leila Taylor 441-2888.

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For that sophisticated special family renovated with quality, excellent garden with pool. Truly one-of-a-kind. Michelle Noar/Elise Kalles 441-2888.

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***BATHURST-WILSON**
Spacious starter home. Shows beautifully. 6 room 1½ storey on 50' lot. Finished basement. New kitchen; 4 appliances. Priced to sell! G. Kay.

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***BATHURST-EGLINTON-CEDARVALE**
Outstanding 5 bedroom, 2 storey, main floor den; huge living and dining room; 5 washrooms. Finished basement. Maid's quarters. 2 fireplaces. Ideal for young professional. Ruth Trachter.

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***YORK DOWNS-W. BATHURST**
SUIT DOCTOR-DENTIST
Marvelous home for young growing family. 3,500 sq. ft. on two floors plus entire lower level for professional offices or maid's quarters with private entrance. 5 bedrooms; family room; den, cedar deck, oak circular staircase. Convenient to synagogues, schools and TTC. Ruth Trachter.

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***BATHURST-FINCH — RAVINE**
Just listed. Oversized 4 bedroom 2 storey semi. 2,000 sq. ft. plus ground level w/o. Equipped kitchen, 3 baths. Owners transferred. Must sell. Claire Kane.

* * *

***BATHURST-ELLERSLIE**
Immaculate 3 bedroom bungalow, finished basement, double garage. Excellent financing. Bella Beer.

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***BETTY ANNE-BATHURST**
Just listed. 3 bedroom bungalow with finished basement. Suit 2 families. Modern kitchen, central air, broadloom, etc. Move-in condition. B. Jesin.

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***LUXURY CONDO — BATHURST-DREWRY**
2 bedroom, 2 washrooms. Huge wrap around balcony. Move in condition. Good financing. Ideal for first time buyer or retired couple. Steps to Bathurst Street. Roz Karten.

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$120,000 1st mtge 10% till 1987. Huge 4 bedroom 2 storey. Finished rec room. Steps to Steeles, shopping, TTC. J. Potok.

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Ideal for first time buyer! Immaculate Cape Cod home with finished basement. Easy financing. Good location. Reasonably priced! J. Potok.

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OBITUARIES

Joseph Bomza on Dec. 12, 1982, late of 4455 Bathurst St., #224, Tor.
Caplan, Estelle on Dec. 15, 1982, late of Montreal.
Bella Cohen on Dec. 6, 1982, late of 4383 Bathurst St., #1003, Dwns.
Toba Litowitz on Dec. 10, 1982, late of Riverdale Hospital, Tor.
Aaron Naimer on Dec. 11, 1982, late of 1201 Steeles W., #1207, Will.
Beatrice Schipper on Dec. 12, 1982, late of 1603 Bathurst St., #403, Tor.
Rose Stransman on Dec. 8, 1982, late of 6200 Bathurst St., #208, Will.
Jack Tobias on Dec. 12, 1982, late of 6250 Bathurst St., #723, Will.
Klara Towpasz on Dec. 9, 1982, late of 86 Eastwood Ave., Scarboro.
Bella Wyman on Dec. 10, 1982, late of 4100 Bathurst St., #401, Tor.

BENJAMIN'S PARK MEMORIAL CHAPEL

Friedberg, Samuel on December 11, 1982, late of 87 Collinson Blvd.
Houzer, Lena on December 10, 1982, late of 85 Concord Ave.
Jukierski, Stefan on December 12, 1982, late of 75 Emmett Ave.
Tenenbaum, Murray on December 5, 1982, late of 2700 Bathurst St., Apt. 714.
Welszberger, Marta on December 9, 1982, late of 10 Banton Road.
Yashinsky, Sophie on December 13, 1982, late of 3560 Bathurst St.

Steeles-College Memorial Chapel

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FINCH-W[illowdale]
3 bdrm [SOLD] low, modern kit[chen] baths, rec rm., gar[age] steps to plaza & synagogue.

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BATHURST-SHEPPARD
3 bdrm. bungalow, finished bsmt., 2 baths, garage, immediate possession.

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BATHURST-OLD ORCHARD
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By TERRY BRODIE

TORONTO —

Above the din of chatter emanating from the two small rooms at the back of the downtown Scadding Court Community Centre came the strains of classical music, being pumped out by a skinny, harshly-shorn woman seated at a piano stool.

She used to be a brilliant classical pianist. But somewhere along the line things went wrong, and she turned into a junkie, a violent child abuser and a husband beater.

And there were plenty more like her, filling those two small rooms: in one corner, a blonde and hard-eyed prostitute contemplatively smoking a cigarette, and nearby, a craggly drunk sipping coffee.

On the other side of the room, a young runaway thumbed through a magazine, and a recently-released psychiatric patient huddled over knitting needles and wool.

An elderly woman who's been through two husbands pondered whether to return to her latest boyfriend, and a younger, wan woman, her face blotched with a fading yellow and purple bruise — a gift from an abusive husband — quietly watched a TV set.

All of them are transient women, social outcasts who spend their nights sleeping in different hostels or on the streets, and their days hanging around the Eaton Centre or public libraries, carting their possessions in small, battered suitcases or worn shopping bags.

They have no friends or family, or will not impose on those willing to take them in. Most are not in a position to work. With no fixed address, they cannot collect welfare, and without money, they can't put down rent. And when the hostels close up early morning, they are left with nowhere to spend their days.

But since August of 1981, they have had a daytime refuge at Scadding Court, which has provided those two rooms for a drop-in centre appropriately called Sistering. The only such drop-in centre for women in the city, it is a place where they can find shelter from the cold, sympathetic ears that don't pry but will listen, coffee, cigarettes, showers, lunchtime soup, gentle advice on basic life skills, and a few activities like arts and crafts, knitting and bowling.

Nothing major — just a place to go.

But Sistering is running out of money. And if some isn't found by the end of the year, the centre, located at Dundas and Bathurst may have to close its doors — and send those women back to the streets.

Sistering began as a joint venture by some staff of St. Christopher Settlement House and Scadding Court, and for the first five months, ran on a modest grant from Nellies Hostel and donations.

Then a federal job creation grant provided another $45,000, and an additional $20,000 came from Metro Social Services and a charitable foundation.

But all that will be used up by Dec. 31, and Sistering's staff anxiously awaits word on an application filed to Health Minister Larry Grossman's office for a $79,000 grant.

"We serve bad ladies, the bottom of the heap," says Scadding Court's program director, Gael Gilbert, a member of the autonomous 10-person board that oversees Sistering. "They've got nowhere else to go, and what we offer them is friendship and physical warmth, a sense of support and a place they can call their own — and that's a hell of a lot better than being vulnerable on the streets."

About 40 women show up each day, Monday to Friday, when the centre's doors open at 8.30 a.m., and many linger right until closing at 4. They range in age from 16 to 75.

Many, like the pianist, are from middle-class homes, and all have faced bad times. They come from the nearby Metro emergency family shelter or hear of the centre from their fellow wanderers.

That it is popular has already been proved: in little more than the year since it began, some 4,000 women have passed through its doors.

Inside the orange and white-walled no carpeted rooms are wicker chairs, tables, a small kitchenette, the piano, TV set, radio and heaps of wool, magazines, books and plants that have been donated. The soup arrives in cases each month, a gift from an anonymous donor.

There is also a telephone, and the three fulltime staff members on hand use it to help the women link up with lawyers, doctors, welfare workers, and temporary homes.

Sistering's board includes a public nurse and lawyer who check in regularly, and community officers from the 14 division of Metro's police force constantly saunter in to share a few words.

The Elizabeth Fry Society sends in someone once a week to try to teach the women basic skills like budgeting money, simple cooking and dressing cheaply but nicely.

The staff members play amateur hairdressers, arts and crafts teachers and guidance counselors.

But there is little more they can do, says Gilbert. The staff, while ready to talk and listen, are unqualified for more professional roles, and even what they offer is dependent on the mood of the room. Some days the women eagerly crowd around the tables, anxious to partake of the activities, and others, they languish idly in chairs, keeping their thoughts to themselves, says Elizabeth Grove, a board member and freelance writer.

Grove adds, that Sistering would like to move into bigger and separate quarters, stay open longer hours, hire more and specialized staff, and have a washing machine, dryer, showers, and more solid programs to offer. But that won't happen unless more money becomes available.

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